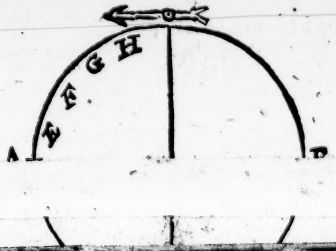
Ositâ sic à nobis satis probabili causâ (iuxtà leges & principia magnetica) motionis ad destinatos terminos : superest vt motiones illas ostendamus. Super rotundum magnetem (cuius poli A, B) ponatur versatile instrumentum cuius cuspis excita est polo A ; cuspis illa certò dirigitur in A, & firmitèr



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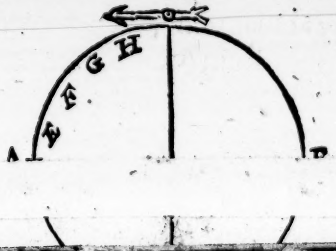

tiques fussent de retour chez eux, avant le Dimanche des
meaux. La maniére de cette assemblée estoit, qu'aprés la

IMPRIMATUR.

Ex Edib. Lambeth. *Sept.* 24. 1685.

Jo. Battely, R. Rmo. P. Dno. *Willielmo* Archiep. *Cantuar: à Sacris Domesticis.*

THE Devout Communicant, Assisted with RULES FOR The Worthy Receiving OF THE BLESSED EUCHARIST.

TOGETHER

With Meditations, Prayers and Anthems, for every day of the Holy Week.

In Two Parts.

By *AB. SELLER* Rector of *Combentynhead*, *Devon*.

LONDON:
Printed for R. Chiswell at the *Rose* and *Crown* in St. *Pauls Churchyard*. MDCLXXXVI.

THE PREFACE.

HAVING ſadly obſerved, how much Injury the Doctrines of Faith have received by multiplied Diſputes; and that the beſt Methods which the wiſeſt men have uſed to ſtifle ſuch unmanly Controverſies, have unexpectedly begot more of the kind; I reſolved to try, whether diverting the humor might not tend to the cure of the Malady; and the imploying of our time in Devotional Offices, might not dull the Edg of a quarrelſome Inclination; the Peace of *Jeruſalem* being never promoted ſo readily as by conſtant Prayers, frequent Communion, and a holy Life. This conſideration gave being to theſe Papers,

which for the moſt part were penned when I was at a great diſtance from Books; but happy in leaſure, which gave me many opportunities of Meditating on my Duty, and of endeavouring to fit my own Soul, and others, for the worthy receiving of the Holy Euchariſt.

And tho it may ſeem a bold attempt to preſume to write a Treatiſe on this Subject, after ſo many excellent Diſcourſes publiſht by others to this purpoſe; yet, if the Book anſwer the deſign of the Author, and become uſeful to inflame the deſires of Men, and make them in Love with the Bleſſed Sacrament, and the other Offices of Holy Religion, that Objection will vaniſh of courſe; for the Author hath attained his end, if the Name of God be glorified, the Laws of Chriſtianity obeyed, and the Myſteries of Chriſtianity reverenc'd. And perhaps Books of Devotion ſhould be multiplied, that every Perſon of what-

whatever Temper, Genius or Disposition he may be, may, if it be possible, be invited to the Love and Practice of our blessed Saviours Precepts, that if one Book do not please, another may; and that Treatise is happily penn'd, that Rescues, tho but one Soul from the Dominion of Satan, and the Snares of Vice.

I am conscious to my self, that I have prescribed such Rules, which God knows I have not so carefully observ'd, as I ought; and have exprest my self in Language, to which my Performances bear no Proportion; but withal, I am assured, that both my self, and every one of Gods Priests, and in truth every Christian, ought to live according to these Injuctions, and ought to mourn over our imperfect Obedience, and our neglect of our Duties; nor is a good Book the less useful, because its Author is not an Illustrious Example of every Virtue recommended in it. It hath been an-

ciently, and is to this day a just complaint, That we are all so eager after the Tree of Knowledg, that we lose the Tree of Life; that by pursuing the aims of an unbecoming Ambition, like *Adam*, we first forfeit the true Image of God, and then expose our own Nakedness, being rob'd of the Ornaments of Truth and Virtue, while we are in Love with the imaginary Embellishments of Fantastick Learning; upon which account it too often happens, that few men have less Sense of, and regard for Piety, than many who have spent their days in Books and Studies; but this is so far from being a just discouragement to the well-inclined Proselites of Holiness, that it should rather incite their Affection toward Heaven, since our blessed Master hath assured us, that Immortality and Eternal Glory are not gotten by the understanding of Mysteries, but by an humble conformity to his Laws and Example; and that the illiterate,

but

but pious part of *Adam*'s Sons, ſhall take Heaven by a holy Violence, when the notions of the unconverted Scholar ſhall but increaſe his Damnation.

It is ſaid, That *Greece* was never more debaucht, than when the Seven wiſe Men lived in it; and perhaps never was any Age of the World more Learned, nor ever more Wicked than this; a great part of which Lewdneſs is owing to the neglect of the Bleſſed Sacrament. For did men but ſeriouſly conſider, that our Holy Redeemer hath enjoyned the frequent uſe of this Myſtery, they durſt not be ſo bold as to trample on the Injunction; did they remember, that the Apoſtles pray'd, and broke this Sacramental Bread every day; that the cuſtom continued in moſt Churches for Four hundred years after their time; that the

Audaciam exiſtimo de bono divini præcepti diſputare —— quid revolvis, Deus præcepit. Tertul. *de pœnit.* c. 4.

disuse of this daily Sacrifice brought in private Masses into the Church, with many other Inconveniences; Did they but solemnly reflect on the great and wonderful Blessings that are conveyed in this Sacrament, it would be impossible that the House and Table of God could be so slighted, as we see they are; and there would be no need of Canons and secular Laws to injoin us to make our selves happy; but men will not be perswaded, that the Severities of Christianity are Necessary to make their Lives comfortable, and their Deaths safe; they indulge to present Enjoyments, and forget the Impartial Account of the last Day; when, if the Righteous shall hardly be saved, where shall the Sinners and the Ungodly appear? If the Holy || *Chrysostome* was so affected with the account which the Holy Writ gives of that Judgment, that he tells the World, he trembled as often as he heard

|| *To.* 2. *p.* 353.

heard those Words (*God shall render to every man according to his Works*) affirming, that every other wise man shares in the same Fear, and is under the same Agonies; if so few shall be saved (as the same Father passionately goes on) that not a hundred of so many *Myriads* as live at *Constantinople*, where that Eloquent Prelate Preach'd, should escape the dreadful Sentence of Eternal Condemnation; what will become of us, and with what confidence can we go on, without thinking, in those Paths that lead to the Chambers of Death and Destruction?

I have pitcht upon the Holy Week, as the season of Devotion; not that the Offices will not serve for any other time of the year; but, because *Easter* was the time when all men, even the most indevout and ungovernable Persons, thought themselves bound to receive the Eucharist; as also, because it is one of the times when our

Church

Church enjoins all her Children upon the peril of her Cenſures, to come to the Table of God; for which end it preſcribes Faſting, and requires their Attendance at the Church every day of this Week, to prepare themſelves for the receipt of the Solemn Bleſſings which that Feſtival brings. And in truth, the whole *Lent* is but, as it were, an *Eve* to *Eaſter*; but more eſpecially, the laſt Week of *Lent*, which Repreſents in their proper Seaſons, The *Triumphant entry of Chriſt into* Jeruſalem; *The Conſpiracy of* Judas *and the* Jews *to betray him*; *The Inſtitution of the Bleſſed Sacrament*; *The Crucifixion, And the Deſcent into Hell.* On this Week, the Church abſtain'd from all Senſualities and Worldly Pleaſures, lived upon a dry Diet; their Sorrow was deep, their Prayers intenſe, their Faſtings ſtrict, and their Watchings frequent; and for this Reaſon I have after the pattern of || St.

|| *V. To.* 5. *p.* 524. *&c.*

Chryſoſtome

Chryſoſtome in his Homilies, prefac'd every days Devotion with an account of the time, and the Primitive practices on that day; that the Ignorant and Unlearned might know the reaſon, why ſuch days are ſet apart by the Church of God; as being well aſſured, that the *Lents* and *Feſtivals* of the *Greek* Church, are one of the moſt ſucceſful means, next the Bleſſing of God, of maintaining the Chriſtian Religion among them, in deſpite of all the *Mahometan* Artifices, and cruelty to ruin it.

I have alſo (beſides an account of the Ancient Uſages relating to the Holy Sacrament) ſubjoyned an Epiſtle and Goſpel, Meditation, Prayer, and Anthem, ſuited to the time (tho not ſo fitted to every particular day of the Great Week, but that they may be more or leſs made uſe of according to the Capacities and Diſcretion of the Devout Chriſtian, on any day of that Week, or on any other

other Week of the Year) and for *Friday*, I have annex'd a method of Self-Examination, together with a *Litany*, and other Collects (which also may be used on *Wednesday*, or on any other, or every day of the Week) because that day is a fasting-day through the whole Church of God, and the time when our Holy Redeemer was Crucified, upon whose Death depends all the Honour and Happiness of the Christian World. Nor have I inserted a *Litany* of my own, as if I were so vain to prefer it to that incomparable *Litany* which our Church enjoyns; but, because there seems to be a need of a more particular Deprecation of Sins in the Closet, than in the publick Congregation.

And here I solemnly protest, That none of these private Offices can attone for the neglect of the Publick Service (which the Church enjoyns every day of this Week) but that

every

every good man ought to frequent the House of God, and to be present at all the Hours of Prayer; which if he neglects, I cannot see how he can expect the Divine Blessing on his private Devotion. In the Circumstantials of which private Worship, I have instanc'd in those particulars which many good Christians, to whom this Book may be serviceable, cannot enjoy; but every mans prudence must be his guide in such Cases; and he who hath not a Closet so furnish'd, as is advised, ought to take care that he do not altogether want a place to pray in; and God will accept of him, not according to what he hath not, but according to what he hath.

Here also I cannot but remark, and censure a most unbecoming practise of our Dissenting Brethren, who in despite of our Saviour's command, *that we should pray in secret*, chuse their Closets commonly next the Street; and when they are in it, Pray aloud, tho

alone,

alone, that all who paſs by, at leaſt that are in the houſe, may hear them; which what it can mean, but a deſign to be heard of men, I cannot underſtand; for if they heartily confeſs their ſins, and as I think, it ought to be in private Prayers, by name, and with all the Aggravating Circumſtances that have attended their Tranſgreſſions; What Temptations are ſuch People under, either to hide their ſins from God, that the World may not know them; or elſe ſo to acknowledg them, as not to be aſhamed to continue in them, becauſe thoſe whoſe Vices are notoriouſly known, generally take ſhelter in impudence.

But how unhappily ſuch men do diſſerve the intereſts of Religion, is not the Subject of this Preface; only I cannot forbear remembring ſome few things that relate to this Sacrament: ſuch as their total neglect of the Euchariſt in ſo palpable a manner, that one of their moſt Eminent Preachers

confeſſes

confeſſes that he never gave it in 18 Years; their admitting none to the Participation of the Myſteries, but thoſe who were in Church-covenant with themſelves, as if there were any other Church-covenant beſides that of Baptiſm; or any other Church-membership, but that of the Holy Catholick Church, which is the Communion of Saints; their undecent, and rude diſtribution of it, not by the hands of the Prieſt, but from one to another, as if they were at a merry meeting, rather than at Gods Table; their ſlovenly Receiving of it ſitting, to the ſcandal of their Brethren, and to the Encouragement of the *Socinian*, and other Hereticks; with many other ſuch Uſages, which I ſhall not mention.

I have nothing more to account for in this Preface, but that I have freely made uſe of ſeveral paſſages (Prayers eſpecially) of the Ancients, and of ſome few Modern Writers, without any

any ſcruple (and I here profeſs ſo much by way of acknowledgment to all thoſe good men, by whom I have profited) for if God have the Glory, and the World the Benefit, it matters not who is the Inſtrument.

And now may the God of Peace and Truth, enlighten the Underſtandings of all Mankind, that they may know and love, and practice their Duty, that every one that is called by the Name of Chriſt, may depart from Iniquity, and may delight to Communicate with his Saviour; that we all in Gods time may paſs from the Feſtivals of the Church on Earth, to the Everlaſting Feaſt that is held in Heaven. Amen.

THE

The CONTENTS.

PART. I.

Chap.

PART. II.

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THe Reader is desired to pardon the Faults *of the Press, in Mispointing the* English, *and putting Words in a wrong Letter, in making some unnecessary Repetitions, and mis-accenting the* Greek, *and other obvious Mistakes, and to Correct the following*

ERRATA.

Part I. P. 9. l. 20. ad. *the Bible, the Liturgy*, &c. p. 16. l. 2. r. *Prescriptions*. p. 21. l. 10. f. *such* r. *many*. p. 30. l. 9. f. *for* r. *because*. p. 47. l. 18. f. *anger* r *malice*. p. 80. l. 15. f. *Rhetorick* r. *reason*. p. 82. l. 1. r *who*. l. 23. r. *celebrating*. l. 26. r. *adapted*. p. 115. l. 4. del. *and*. l. 23. r. *say it*. p. 158. l. 19. r. *brighter*. p. 196. l. 3, f. *so* r. *to be*. p. 199. l. 6. r *Legate*. p. 75. del. *but left to discretion*.

Part II. p. 2. l. 10. r. *embleme*. p. 4. l. 11. del. *for ever*. p. 35. l. 18. r. *but are*. p. 42. l. 8 r. *cram* p 69 l. 14. r. *conquer hearts*. p. 103. l. 6. del. *only*. p. 107. l. 15. r. *is in*. p. 136 l. 22. r. *not my*. p. 179 l 18. f. *some* r. *also the*. p. 193. del. *without all doubt*. p. 198. l. 3. r. *the prayers were* p. 242. Marg. *Lib*. 8. *c*. 14, 15.

PART I.

Containing

GENERAL RULES FOR THE Worthy Receiving OF THE BLESSED SACRAMENT OF THE LORDS SUPPER.

Ὅσον γὰρ ἀγαπᾷ τὶς τὸν Θεὸν, τοσούτῳ καὶ πλέον ἐνδοτέρῳ τοῦ Θεοῦ συγκαδύεται. *Clem. Alex.* τὶς ὁ σωζόμ. πλούσ. p. 77.

The more any man Loves God, the more is he inwardly made partaker of the Divine Nature.

PART I.

THE INTRODUCTION.

Of the Circumſtances of Religious Worſhip in private.

IT is fit that every man who intends to live well, ſhould ſet himſelf Rules how to ſpend every portion of his time as uſefully, and as much to Gods, and his own honour, as he can: And becauſe the Reputation of Religion is ſecured, and its Intereſts fenc'd by Ceremo-

nies and Circumstances; and holy Offices require a fit place, and select opportunities, wherein they may be performed, it will be necessary, first, to speak of those Circumstantials which are so conducive to the advantageous discharge of this duty. And First, That it is requisite that the considerate Christian should have a place of Retirement, is, I suppose, disputed by none but the rash, the vicious, and ungovernable. If therefore a mans worldly concerns will afford it him, the devoutly inclined should allow himself a Closet; which Room, tho not by a solemn consecration, yet by designation and use, should be deputed to the private discharge of the duties of Piety. Now a Closet is an Oratory; and therefore whensoever I go thither, I ought to be free from worldly considerations, and wholly intent upon the business of eternity: for who ever turned a Chappel into a Counting-house, or a Shop? And this also brings a new advantage with it: For whenever I go there again, the view of the place brings to my mind the good thoughts, devotions and resolves, that when I was last there, took up my time; and consequently with ease, puts me afresh

upon

upon the ſame performances: And therefore whenever I go, tho but occaſionally, into my Cloſet, I am bound to ſay a ſhort Collect before I leave it; as he who by chance only goes through a Church, looks on himſelf obliged to make an halt, and to ſay his prayers. For let the apartment ſeem what it will to others, it is to me the houſe of God: it is no place for ſport or ſociety; for looſe thoughts, or vain words: it is a place of retirement, and not of company: and therefore ſhould be moſt remote from noiſe, and the diſturbances of the houſe; and becauſe it is the place I firſt go to after I am out of my bed, and the laſt that I take my leave of before I go to ſleep; this courſe not only ſecures Gods bleſſing on my undertakings, ſince I begin nothing without begging his help, nor end any thing without giving him thanks; but withal it makes me careful and devout, ſince I muſt do nothing upon which I dare not deſire Gods bleſſing.

The ſituation of the Cloſet ſhould be properly, if conveniently, toward the *Eaſt*; and that way the Window ſhould look, not only becauſe it is the pleaſanteſt ſituation, and introduces the early light, one

of the best of Gods temporal Largesses; but because in that part of Heaven probably my Mediator and Advocate sits at the Right Hand of his Father (for in his Humane Nature he must be confin'd to some certain place) and toward that part the ancient Christians (and to them I must always pay a deep veneration) used to direct their prayers. This place should be furnisht either for Necessity or Ornament. Some things are necessary for the discharge of the duties of reading, praying, and meditating, which every good mans prudence will dictate to him. And here for my self I profess, That I think my self always bound to pray on my knees, or in the more humble posture of prostration; and to read standing, if my health will give leave, because then I hear the Commands of my dearest Master and Saviour; but I would meditate sitting, if walking be not more acceptable to me, because the man who would meditate to advantage, should be no way discomposed by any thing of uneasiness that may disturb the mind or body.

The ornamental furniture should be plain, but so ordered, that it may appear like an Oratory, and be a representation

in

in little, of the house of God. For that some Ornament is necessary, I am convinc'd, because our blessed Saviour in the time of his lowest humiliation, would not celebrate the Passeover, but * in a room that was furnisht and adorn'd and fit for such a Sacred Office. To the Window there should be fixt a little Table, and that should be my Altar, whereon I may offer my God a broken and a contrite heart, pierc'd through with the Darts of Divine Love, and the Ardors of Zeal for the honour of my Saviour. A little remote from it should be a Desk, whereon the Book of God should be always plac'd, and always open (which very sight is an intimation of my duty). Nearer the door (and that in the Church was the place of Penitents) should be a space where I may prostrate my self in the time of my sorrow, and my humiliations; and there also should be a little Treasury, like the Treasury of the Temple, or the Poor Mans Box in our Churches, where, on every day in which I fast, and on other occasions, as God shall enable me (especially when I have received some signal de-

* *Mar.* 14. 15. ἀνώγεον ἐστρωμένον, καὶ ἕτοιμον.

liverance from danger, or other testimony of Gods love and favour) I may lay up something for the poor; by which means I shall have a stock of Charity always by me, whenever I see a fit Object for it: And no necessity shall make me alienate what hath been so devoted (for it is *Corban*, consecrated to God and his service), tho perhaps I meet not the same day with some indigent person to bestow it on: For how poor and naked are my Humiliations, or Thanksgivings, without Alms?

On the days of my humiliation, I would have no other Pictures in the Closet (while at other times any draught that represents a grave and honest Subject, may well enough become the place), except a *Mary Magdalen*, or *Peter* in his penitent posture after the denial of his Master, or a lively Representation of my dying Saviour, with this *Motto*, *I desire to know nothing but Jesus Christ, and him crucified*: For I would willingly have my bleeding Master always present to my eye, when I am well inclined, to encourage me; when bent to do evil, to reclaim me. He pray'd often, and meditated frequently, and was continually a man of sorrows and mortification:

tion: But his Paſſion is an indiſpenſible Obligation to Piety: For what can endear holineſs ſo perſuaſively, as the remembrance that Chriſt died *to purifie to himſelf a peculiar people zealous of good works?* Can I look upon that ſad ſpectacle, and not be toucht with remorſe and compaſſion, and with a due conſideration, that my ſins brought my Saviour to ſo much ſhame and torture; and nothing but my Repentance can anſwer the ends of his ſufferings?

A *Lute*, or ſome ſuch grave inſtrument (if the devout perſon hath any skill in Muſick), were very proper to joyn with the Voice in the praiſes of God. The room alſo ſhould be hung, ſo as the Windows may be darkned, to make the Cloſet gloomy and awful, upon any time when it may be convenient, but more eſpecially during the *Lent*, the weekly *Stations* (or half faſts) of *Wedneſday* and *Friday*, but above all on *Good-Friday*, and the *Holy-Saturday*, the days when our bleſſed Maſter ſuffered on the Croſs, and lay in the grave. I know nothing more neceſſary, but that the place ſhould be furniſht with Books according to every mans capacity, as he is able to buy, and

to underſtand; but nothing ſhould be there but what is devotional, ſuch as *Sacred Hiſtory*, *Divine Poems*, *devout Meditations*, and the *Rules of Holy Life*: Nor ſhould theſe be intermixt with any Books of other ſorts (for tho *Secular Hiſtory* and *Poems*, *Romances* and *Plays*, be an allowable diverſion, yet becauſe the Cloſet is a Chappel, I think them not allowable in that place: For the men who are lovers of thoſe Writings, never carry them to Church with them: And therefore any other room in the houſe is better fitted for ſuch Books). Thoſe who can only read *Engliſh* (for the Maſters of Languages are beſt able to adviſe themſelves), I counſel, That, whatever elſe may be either admitted, or wanting, the devotional Works of the Reverend *Dean* of *Peterborough*, Dr. *Patrick*, with his excellent *Paraphraſes*, may always find a ſhelf there; and with them the Writings of that good perſon the *Author* of the *Whole Duty of Man*, who hath given ſo liberally to the Treaſury of the Church, and ſo humbly denied himſelf his due praiſes, by a ſtudious concealing of his Name; together with the *Primitive Chriſtianity* of *Dr. Cave*, that they who cannot read the Works of the

the Ancients, may in that Learned Author, admire, and imitate their transcendent Virtues. And I mention these Books only, not that I undervalue any other Authors who have writ on Pious Subjects (for I know that there are now extant many very valuable Treatises, set out by the Divines of our Church, and perhaps more and better than all the rest of the Christian World can boast of), but because in so great a multitude there ought to be some choice; and I think these the most convenient, and best adapted to the necessities of the persons to whom I undertake to prescribe; tho at last I must acknowledg, that all this discourse hath its relation only to people of condition, of estate and leisure: For to the poor, every room in the house that is private, is a *Closet*, and the *Liturgy* of our Church, with *the Whole Duty of Man*, a *Library*.

When the *Closet* is so furnisht, the next thing considerable is, what time must be spent in it? And here it is impossible to prescribe the same Rules to all persons; only it is to be remembred, that the rich and prosperous are freed from the drudgeries of Life, and so have much time to dispose of; as also have Scholars, and all

that are studiously inclined. And that whereas twice, or three times a day may be enough for a man of business to retire, and serve his Maker, I much question whether people of leisure can be dispenc't with, unless they observe all the *Canonical hours*, at left those which happen between six in the morning and nine at night inclusively, as long as health will permit. I am injoin'd in the Name of our Holy Saviour, and St. *Paul* * *to pray always*, and *without ceasing*; that is, as often as I can conveniently, for the other duties of my Calling, as a Man, and a Christian; but I must never omit doing it every day, at some set seasons and returns of time: For so the good Widow is said * to have *served God day and night at the Temple*; i.e. at the accustomed hours of the *Jewish* devotion: And so this Example binds me also to the publick service of the Church, if I am where I can enjoy that honour and priviledg, as well as to the private performances of my Closet. And to encourage this, it is well worth the remembring *, that the

* *Luke* 21.36. 1 *Thes.* 5. 17.

* *Luke* 2. 37.

* *Act* 2.1.15. *V.* Basil. *regul. fusior. inter.* 37.

the Holy Ghost, the most glorious and useful donative that ever the Christian Church did enjoy, was bestowed on the Apostles when they were celebrating the Festival of the *Pentecost* with prayers and praises, and that upon one of the solemn set-hours of prayer, the third hour of the day.

My first employment in my closet is Prayer, and that either supplication or praises, as I am sensible of what either sins I have lately committed, or blessings received. And if the *Ægyptians*, acted only by the light of Nature in the beginning of all their ceremonies, made three solemn acclamations to the Unknown Darkness; *i. e.* to that God whom humane faculties cannot comprehend; ought not I to preface my service with as many acts of solemn adoration to the blessed Trinity? After I have prayed, I am under obligation to read some part of Holy Writ (and after it some Paraphrase, or other suitable discourse), with awe and attention: And when I have so done, I meditate; which when I do, I fly the society of the World, to converse with God and good Angels; I put my self into the true way to that peace of mind which a sinner wants; and I

walk

walk directly toward Heaven; I follow my Saviour, who *left the multitude, and went into a mountain apart*, to enjoy the society of his Father: I am taken from the occasions of censuring others, or judging my Neighbours; and have nothing to do, but to contemplate the state of my own soul, and the Mercies of my God. In this place also do I chuse to fast, that I may do it in secret: and by avoiding being seen of men, may earn an *open Reward from my Father that seeth in secret*. And tho on every day I give my God my earliest attendance, yet on the days of my solemn Vows, I bind my self to prevent the morning, that *in the beginning of the watches I may pour out my heart like water before the Lord*. Thus every day will be a day of business and traffick, and every night I shall be some steps nearer to my Fathers Palace.

The Collect.

GRant, Lord, that when I serve thee in secret, I may do it with a true and upright heart; and that all my publick performances may be encouragements to others to love, and praise, and adore thee; that I may

pray

pray fervently, and thank thee heartily, and read carefully, and meditate seriously, and fast humbly, and live conscientiously all the days of my life, in hopes at my death to be admitted into thy presence, through Jesus Christ our Lord. Amen.

CHAP. I.

Of the Obligations of Religion, especially the Sacraments, to Holiness.

WEre the Christian Religion to be judg'd of by the excellency of its Author, and the purity of its Precepts, by the wisdom of its contrivance, and the usefulness of its designs, it would need no other Credentials that it came down from Heaven, and that its Original was from God: But if we judg of it by the practices of its professors, who under the mask of Piety, allow themselves in all sorts of sensuality, who scruple not to break all their Vows made to their Maker, tho confirm'd and renew'd in the presence

ſence of Men and Angels, and ſealed by the moſt precious Body and Blood of the Son of God; who call themſelves Saints, and yet live more irregularly than Brutes: This very conſideration is enough to encline a man to applaud the Morals of the Heathen World, and to believe, that either that body of holy Precepts is not the Goſpel of the bleſſed Jeſus, or ſuch men are not profeſſors of it: ſo ſtrongly are the generality of Mankind in a looſe and ungovernable Age, bent towards Vice and Ruin: Nor can it otherwiſe be expected, when men put on the form of godlineſs, in defiance to the power of it; and think, that the Redemption wrought out for them by Chriſt, is only a *deliverance to do all ſort of abominations.* Nor can I give a better Reaſon, why the Chriſtian World are ſo degenerate from truth and holineſs, than that ſo few of us reflect on the Obligations of the Covenant that we have enter'd into with God, tho ſo often and ſo ſolemnly acknowledged by us, that we confidently lay claim to the Priviledges, but never mind the Duties of Religion. May our gracious God ſo mercifully forgive me, and the reſt of ſinners, our former neglect, as we may reſolve for the

the time to come, to alter our course, and put on more becoming Resolutions, and faithfully make good what we have so solemnly promis'd our Redeemer.

For when I seriously, and as becomes a Christian, consider with my self the Relation which every baptized person hath to the Son of God; and that that initiatory Sacrament was design'd, as to free him from his share in *Adam*'s sin, so to engage to a life of Obedience to the Laws of our blessed Saviour; and that therefore *we are buried with him in baptism, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life, reckoning our selves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord*; I cannot but remember, that among all those holy and beneficial Precepts which he hath blest the World with, that is none of the least in advantage and usefulness, that injoins me to do as he did in remembrance of his Passion, the great cause of our redemption and happiness, and encourages me to frequent communicating, because *as often as I do eat that bread, and drink that cup, so often do I show forth the Lord's death till he come*; so often do I call to mind my

old

old promiſes of obedience and conformity to the divine preſcription, and enter into new engagements to love and adore my Saviour.

How eagerly therefore ought my ſoul to purſue after, and to embrace all Opportunities of coming to that holy Table where God exhibits himſelf? Happy are thoſe Servants of his, who ſtand continually before him, and keep themſelves always in that frame of mind that fits and encourages them to communicate every day. Happy are thoſe men who only want Occaſions, but are never defective in intention or preparation; who are never without the Wedding-Garment, nor without Oyl in their Lamps. How did our dear Saviour long to inſtitute the Sacrament *; *with deſire did he deſire to eat the paſſeover*, at the cloſe of which the *Euchariſt* was celebrated, *before he ſuffered*? And ſhouldſt not thou, my ſoul, as earneſtly long to receive it? Were this Sacrament like that of Baptiſm, not to be re-iterated, or but once only in my life to be received, and that juſt before my death, with what ardors of mind ſhould *I wiſh to be diſſolv'd, that I might thus alſo be with my*

* *Luke* 22.15.

my Saviour? And must the Blessing, because it is common, be for that Reason cheap? Is the bread of Heaven become contemptible, because it may be my daily food?

But remember, O my soul, it is not enough to approach this Venerable Altar, unless thy Repentance be sincere, thy Sorrow hearty, thy Resolutions unalterable, thy Piety flaming, and thine Alms generous. My preparations should be the same with those of dying persons, not of those who have lived loosly all their days, in hopes to make their faint desires of Heaven, when the pleasures of the Earth have deserted them, to pass for true love to those joys; but of those who all their lives long have been crucified to the world. My care ought to be so to approach Gods Table on Earth, as if I were the next moment to be carried by Angels to eat bread with him in his Kingdom. It is true, I am too sensible that this is more easily talkt of than done; that when the good Man is acting the Priest, and sacrificing himself to God, then Satan is at his right hand, perplexing him. And I have sadly experimented, how difficult it is to deny my self, to put off the Old Man, and to crucifie

cifie my transgressions: But is it not, O my soul, much more sad and difficult, more uneasie and distracting, to be confin'd to utter darkness, and to endure the tortures of Hell in a remedileſs Eternity? To argue from a present state of ease, is a shortness of discourse that is not to be allowed. Were I never so passionately bent to gratifie an unreasonable Lust, I doubt not but I should be afraid to proceed, did any man but threaten me with immediate death, if I should pursue my unlawful design: And ought I not with greater Reason to forbear, when that God who can neither lie nor deceive, threatens me with everlasting damnation? Am I afraid of the crackling of Thorns, and will not Thunder scare me? Do I run away from an *ignis fatuus*, and wilfully throw my self into insufferable flames? In the Name of God therefore I do now resolve to fit my self for the approaching Festival of *Easter*: and whatever I have heretofore done, I will no longer put off my dear Saviour, but will from this instant give my self intirely to his service.

The

The Collect.

GRant Lord, That all the words of my mouth, the meditations of my heart, and the actions of my whole life, may be now, and ever acceptable in thy sight, O God, my Saviour, and my Redeemer. Amen.

CHAP. II.

Of the common Excuses for not communicating.

BEcause through our natural averſneſs to all that is good, my own evil heart is inclinab'e to ſuperſede this ſo beneficial a commerce with my God, I will firſt ſhow how vain my pretences are for abſenting, and then how dangerous it is to come unprepared. And firſt, the common Excuſes are very vain and unbecoming: For the command to receive this Sacrament, is ſo plain and obligatory, that I am convinc'd nothing ſhould excuſe me from frequent communicating; And yet ſo

ſo perverſe is my will, ſo ungovernable are my paſſions, that the good which I would do, I leave undone, and the evil which I ſhould not do, that I do; ſo that ſometimes when I have a deſire to communicate, I preſently find that Ardor eaſily cool, and end in an unbecoming lukewarmneſs, and unconcernedneſs for the Offices of Religion. Thus I grow old before I am good: And to learn an act of Vertue is a buſineſs of time: while on the contrary, my ſins grow to maturity in their Cradle, and are like a ſpot of Oyl, which being at firſt hardly perceivable, ſuddenly ſpreads its ſelf, till it fully the whole Garment. Satan, the Adverſary of Mankind, muſters many little Arguments to affright me, and my own heart is ſtrongly inclinable to comply with him; as if when God had made ſo noble a proviſion, and ſent out his ſervants, his Miniſters, to call them who are bidden to the Wedding, he would contentedly be put off with ſlight anſwers, and poor excuſes. Oh, how apt is my Vicious Nature, either wholly to neglect the Offices of Religion, or to look on them as burthenſome and tedious, that the Prayers are too long, and the Reproofs

proofs of the Sermon too ſharp! But if to the Prayers and Sermon the Euchariſt be added, I am too prone not only to be weary, but angry with God; and think it is well done to be ſo, not conſidering what an happineſs it is to have Communion with my Saviour, and how much more uneaſie my ſtate would be, ſhould my God require from me, as he did from the *Jews*, ſuch expenſive ſacrifices, and perſonal attendances on the ſolemn Feaſts at his Temple: as alſo how unreaſonable it is to imagine, that God hath adorn'd this inferior world with ſuch Variety of good things, only to ſwell my Pride, and pamper my Luſts; and in the mean time hath reſerved nothing for himſelf, but what is cheap, contemptible, and of no value?

One ſolemn excuſe is, I have no leiſure: and 'tis the plea of the men in the * Parable. This, ſays a good man, ſounds like confeſſion and humility, but is in truth denial and defiance: it is called want of leiſure, but is in reality ſloth, idleneſs, and irreligion. Can I judg it equitable, to give all my time to my ſecular Buſineſs and Recreation,

* *Luke* 14. 18, &c.

on, and none to my God, to whom I owe a liberal portion of my enjoyments; nay, all my enjoyments, and my ſelf too? Have I ſo many days to trifle away, and none for the concerns of Eternity? My whole life ſhould be one continued *Sabbath*, and every act of my Calling, either as a Man, or a Chriſtian, a preparative to the Communion, and to my Death. And would a man ſpend his hours ſo vainly, that when he hath moſt need of comfort, he ſhould moſt want it; and when he comes to die, be bereaved of all conſolation? And is not the ſame care to be taken, to fit my ſelf for the Sacrament, as for my laſt Account? What God now invites me to, is a matter of great weight; the buſineſs is, whether I intend to be ſaved, or not? If I think Heaven not worth the looking after, it is no wonder if I am *to every good work a Reprobate*, and inſenſible of my need of the means of Grace: But if I reſolve to be a Candidate for Glory (as it were better for me that I had never been born, than to live voluptuouſly here a while, and be damned for ever), I muſt apply my ſelf to that method that will give me a title to it; and the only method

is

is an holy life; and that state is not attainable without means, among which, frequent communicating is an excellent instrument of conveying Grace into the mind, of renewing my Resolutions, and applying to my soul the Merits of my Saviour: So that if I put any estimate on my salvation, there is a necessity of my coming often to God's Table; and when I say, I want time to prepare my self, I mean, I want leisure to be a Christian; and I am not willing to take pains to be saved.

2. Another plausible pretence for absenting my self, is, I am unworthy; and he *who eats and drinks* * *unworthily, eats and drinks damnation to himself.* And whose fault is it, that I have not made my self worthy? God hath been wanting in nothing that is required on his part; my unworthiness therefore is both my sin, and also my punishment. Besides, humility is a necessary preparation to this Sacrament, and an absolute Renunciation of our selves, and our own Righteousness; that we may depend solely on Christ, is one of the indispensible qualifications requisite to fit us for the *Paschal* Feast: For the

* 1 *Cor.* 11 29.

the *Centurion*, who said, *Lord, I am not worthy that thou shouldest come under my roof*, did, notwithstanding, accept of our Saviour's Offer, and reapt the benefit of his miraculous Assistances, and was honour'd with his Testimony, that *in all Israel* the Son of God *found not so great faith* as his: And St. * *Austin* tells me, That if my sins be such as do not deserve Excommunication from the Church (*i. e.* if they be only sins of ignorance and infirmity), I ought not to excommunicate my self, but I ought to receive, if I may, every day. Nor is it inconsiderable, that tho my Graces be weak when I approach this Altar, there God gives me his holy Spirit, if my sins hinder it not, to enable me with greater power and vigor to do his will. And as it is very dangerous to communicate unworthily, so to refuse to come, is equally dangerous: For *not* * *to communicate in this holy Supper, is as dangerous as the Pestilence, or death it self*, says St. *Chrysostome*; *to despise it is Sacriledg, and a scorn of the Bread and Waters of Life, and a depriving my self of*

* *Epist.* 118.

* *Hom.* 24. *in* 1 *Cor.* 10.

of the means to make me a true and perfect Christian: For it is an excellent Maxim in Religion, He who is not fit to receive to day, will be less fit to morrow; and he who is not fit to communicate every day, will be fit to communicate no day, and in a small time will throw off all fear of God. For if the end of the institution be to renew our Covenant made with our Saviour, of taking him for our Master (which is the true Notion of Religion) then the withdrawing our selves from this Sacrament can be accounted nothing else but a Virtual slighting of Christianity, and renouncing our Obedience to our Saviour. For do I not put an Affront upon God, when I say, *the Table of the Lord is contemptible?* For not communicating (says a devout person) is the next sin to apostatizing: for it is an actual disowning our communion with our Head and his Members, and a cutting off of our selves from the body of Christ. And if unworthiness may hinder me from receiving the Eucharist; am I not as unworthy to pray, or to hear, as to communicate? And does not this plea tend to supercede all duty? May I not hear to my prejudice, and pray to my ruin? May

not the word that I have heard, rise in Judgment against me, and my prayer be turned into sin? And is it not as expresly required of me, to do as my * Redeemer did, in remembrance of his Passion, as it is to frequent any other of his Ordinances? But what if God should make that my fate which is now my choice, and deprive me by his Judgments of the liberty of enjoying those Ordinances which I now contemn? Wouldst not thou, O my soul, look on it as an astonishing Judgment, and such a Decree, as thou wouldest give part of thy blood to reverse? And must I be my own Executioner? And have I not enemies enough in the World, and Hell, that I must be my own most imbitter'd Adversary?

* *Luke* 22.19. 1 *Cor.* 11.24.

3. Another hinderance is, that the preparation required is very difficult, and that it is no easie thing to be a Christian. But this also is an unreasonable suggestion: For tho the severities of Mortification and Self-denial, appear in a formidable dress; yet in themselves they are true satisfactions: For nothing can equal the Joy of that soul that is rescued from eternal hor-

rors.

rors. And I ſhould rejoice to be pull'd out of a Dungeon, where elſe I muſt inevitably periſh, tho it were by the hair; and to be *ſaved*, tho ſo *as by fire*. Men are poſſeſt before-hand with needleſs fears, and take characters of the ways of godlineſs from the ſenſual and debauch'd; as if we ſhould put a deaf man to give an account of harmony. But to thoſe who have enter'd ſeriouſly upon the profeſſion of holineſs, and made themſelves proſelites to Wiſdom, *her ways* appear to be *ways of pleaſantneſs, and all her paths are peace.* Beſides, the ſinner draws himſelf a Scheme of Vertue that is not correſpondent to the dictates of Reaſon, or Holy Scriptures: For Vertue is a Borderer upon our Natural Habits; and our evil inclinations may be made ſubſervient to piety; either, 1. by correcting the Exceſſes of Nature, and altering the degree of our Paſſions; So Grace turns Choler into a well-regulated Zeal, Melancholly into inclinations to Devotion, Abſtinence and Mortification: it makes the Flegmatick cautious and fearful to offend his God, and ready to be a penitent whenever he hath offended: and it makes the Sanguine apt to rejoice in God, and in the light of his countenance;

to be easie to forgive, and willing to be reconciled; it warms the cold and careless into a religious and devout temper; it abates the eagerness of Covetousness, till it become frugality; and easily changes the prodigal into a man of a liberal and generous mind. 2. Our evil Passions are without difficulty devoted to God, by altering the Object of our pursuits. For would the Voluptuous person pursue after Eternity, as he hath done after the gratifications of his sensual Appetites; would the Miser transfer his love from his unrighteous *Mammon*, to the living and true God; and were the revengeful thoughts of the angry man no longer fixt upon his offending brother, but employed against his own Vices, how smooth would the path of Vertue appear, and how free from Thorns and Incumbrances?

4. Another Excuse is, I am deterr'd from approaching to this Feast of fat things, because I am not in Charity. But what should hinder, why I should not love all Mankind? Did not my blessed Saviour pray for his enemies at his Death? And is not the Sacrament a commemoration of that his Death? Now as I cannot

not call that man a Mariner that never learnt his Compaſs, nor that man a Souldier that never fought; how much leſs can I call my ſelf a Chriſtian, who never conform to my Maſter's pattern? What man, but one of an impudent forehead, and moſt obdurate heart, can dare to pray his heavenly Lord to forgive him ten thouſand Talents, who will not forgive his fellow-ſervant an hundred pence? And perhaps at laſt, I think many actions uncharitable which are not ſo *. For I do not believe, that if my Neighbour cauſeleſly quarrels with me the day before I am to communicate, or I am without deſign engaged in the heat of talk, which is not ſinful, or a man forces me to go to Law with him, to recover my juſt right; that theſe things ſhall deprive me of the benefits of the Sacrament: For theſe things are my Afflictions, and I ſuffer them patiently, and ſtill am in Charity. As I do not think, that if I am bidden to a Feaſt ſometime before, or have allowed my ſelf any innocent Recreation, that this ſhall unfit me for the Chriſtian Paſſeover. But withal I muſt ſay, that were it put to

* *Vid. Injunct.* 21. *of Qu.* Eliz.

my choice, I would rather omit those Civilities, and deny my self those Pleasures at that time, than lose my spiritual Advantages: And I would avoid all occasions of being angry, or doing any thing that might but give suspicion that I were not thorowly reconciled to all the world, rather than at such a critical time to make my self an Offender: *For the wrath of man worketh not the righteousness of God.* And when I pray, as I always do when I communicate, I am enjoin'd *to lift up pure hands without wrath or doubting.* No worldly care therefore, nor the entertainment of friends, nor a small fit of sickness, that does not confine me to my bed, or chamber, shall ever hinder my approaches to God's Altar, nor every little quarrel, which against my will I am engaged in, when I am ready to make satisfaction, if I have given Offence, and to forgive, if I have taken any. For shall I rob my self of Gods benefing, because another man is froward, stubborn, and untractable? The case therefore of * St. *Chrysostome* did deserve pity, who being just ready to celebrate

* *Pallad. vit.* Chrysost. p. 126, 127, 128.

lebrate these Venerable Mysteries, was so unnessarily, and unseasonably, and uncharitably angred by *Eusebius*, Bishop of *Valentinople*, that he was forc'd to desist from the Office, and to desire *Pansophius*, Bishop of *Pisida*, to consecrate for him; being perswaded, that that occasional anger was an invalidating of his preparation. And in truth, the * Church was so much an enemy to all quarrels, that it forbad the admittance of the Oblations of those who were not in perfect Charity, either at the Altar, or into the Church-Treasury.

* *Conc. Carth.* 4. *Can.* 93.

5. But if I sin after so solemn a Renewal of my Vows in this Sacrament, will it not increase my guilt? So among the Ancients some deferr'd their Baptism till the time of their death, that they might not be impeacht of defiling the White Robes which they then put on. And does not this Argument equally hinder the performance of all other Offices of Christianity? May I not as well defer to repent, since a relapse into evil habits, after such an ab-renunciation of them, is an heavy aggravation of my Crime?

And is not this to do as it is reported of the *Circaſſians*, who follow their Thievery till they are Sixty, and then ſpend the remainder of their days in Prayers, devoting their Youth and Strength to the Devil, and their Vices; their Old Age, Impotence, and Diſeaſes to God and Repentance? But what if death ſhould ſeize me while I thus defer making up my accounts with my Maſter? What if a dull Lethargy (which perhaps is but the effect and puniſhment of my irregularities) ſhould ſeize my brain, and ſtifle the ſpirits, and diſable me from thinking? So that by reaſon thereof I am dead while I live. What if a *Fever* ſhould captivate my Reaſon, and put me into a Frenzy, ſo as I can only name God in my Oaths and Curſes; will not this hinder all commerce with God, or my own Soul? And how deplorable muſt my eſtate then be? For Heaven was never deſign'd a *Bedlam*, a Receptacle for the Diſtracted and Vicious. How can I promiſe my ſelf to repent, or communicate to morrow, who put off hearkening to my Saviour to day, ſince all his injunctions relate to the preſent time? And if that that muſt ſave me, be a work of Grace,

of

of time, and perſeverance, what folly is it to neglect it? And will not the ſlighting theſe paſſionate and earneſt invitations of my God, be a great increaſe of my guilt?

6. But does not Satan ſometimes tempt me to think it unlawful to communicate with ſinners, or, as it is worded, with a mixt company? And am not I my ſelf the greateſt ſinner? And who can come there who is not ſo? And does not our Church, as well as all other the Reformed, debar all groſs and notorious tranſgreſſors from the Sacrament? Can I call this any thing but Cunning in my ghoſtly Enemy, who firſt tempts me to mean thoughts of my ſelf, and would keep me from God's Table, becauſe my ſelf am unworthy; and now tempts me to pride, and contempt of my Chriſtian brother? I am ſure *Charity thinks no evil*, and obliges us *in honour to prefer others to our ſelves.* Beſides, why do I pray, or hear with ſinners, if I muſt not communicate with them? And how do I know but he who offended deeply yeſterday, is as deep a penitent to day? And how dare *I to judg anothers ſervant?* It is not in the

diſeaſes of the ſoul as of thoſe of the body? Nothing makes the ſpiritual Plague infectious but my conſent: A man may, if he will, live chaſt in a ſchool of debauchery, and keep himſelf temperate in the houſe of an *Epicure*. If my brother comes unworthily, *he eats and drinks damnation to himſelf*, and not to me. And I am ſure I have employment enough to examine my ſelf, to keep me from being buſied about other mens matters.

Laſtly: But is not the poſture of receiving, apt to give ſcandal, and to be miſtaken for an act of worſhip perform'd not to God, but to the Elements? I am ſure Humility is a neceſſary Attendant on the worthy Communicant; a Vertue which is peculiarly Chriſtian, which the Philoſophers do not ſo much as name in their Catalogues. I know alſo, that when I communicate, the Prieſt prays, that *the body and blood of our Lord Jeſus Chriſt may preſerve my body and ſoul unto eternal life*; and with him I pray when I ſay *Amen*: and the poſture of prayer is kneeling; and therefore I *fall down, and worſhip before the Lord our Maker*. Perhaps our Saviour gave the

bleſſed

bleſſed Euchariſt to his Apoſtles in another poſture (for we are not ſure, becauſe the Scripture is ſilent); and ſo alſo did he give it only to men (when there were many Female Diſciples), and in an upper room, and after a Feaſt (as it was alſo in St. *Paul*'s time celebrated after the *Love-Feaſt*, or *Agape*). But hath not the Church as much power as the Synagogue? And did not the *Jewiſh* Church alter the poſture of the Paſſeover, which was at firſt to be eaten ſtanding with the ſhoes on, to a Table poſture, which alſo our Saviour ſeems to have obſerved? For can we think, that our Saviour's practice binds more than God's expreſs command? Or does it bind more in one circumſtance than in others? Beſides, I am convinc'd, that the practice of the Ancients, and the commands of my ſuperiors, ſhould much ſway me in doubtful caſes. But they tell me, * *That it is a ſin not to adore when I receive.* And when I ſo adore, I no more worſhip the Altar, or the Elements, that I bow before, than when I kneel in the Pew, I worſhip the Desk, or the Book that lies on it. Nor hath

* *Aug. in Pſ.* 98. Chryſ. *To.* 3. *p.* 778. ἀνάθεσον καὶ μέτεχε. *Id. to* 5. *p.* 518. *&c.*

hath the one been more abuſed to Idolatry than the other: For the *Heathen* do worſhip Wood and ſtone, as much as the Papiſts the Hoſt. And is not this adoration a part of that honour which is fixt on Chriſt, the Inſtitutor of this Sacrament; who alſo is the thing ſignified under thoſe Viſible Figures? for he hath ſworn by himſelf, *that every knee ſhall bow to him*, which honour he purchas'd by his blood: For *becauſe he humbled himſelf to the death of the Croſs, therefore God hath given him a Name above all Names; that at the name of Jeſus every knee ſhould bow.* And is not this Sacrament a Repreſentation of that Paſſion? Nor was it ever heard, that Superſtition could aboliſh the duty of a Text. And if when I kneel, I give countenance to the *Papiſts*, who in this caſe err by attributing ſuch honour to the Son of God, which he allows not of; I am ſure in ſitting at this Table I countenance the *Socinians*, and other *Anti-Trinitarians*, who debaſe our Saviour, and degrade him from his Godhead: for which Reaſon * in Four ſeveral Synods in *Poland*, the Proteſtants, both *Lutherans* and *Calviniſts*, agreed to aboliſh that Cuſtom.

* *Altare Damaſcen. p.* 752.

ſtom. To conclude, the famous *Huniades* is as great in Story for his Humility as for his Victories; and as much celebrated, that he would not, tho on his Death-bed, receive the bleſſed Sacrament but on his knees, as for the many Overthrows that he gave the *Mahometans.* Since therefore theſe, and the like Excuſes, are but Engines to entrap and betray me: And ſince the ſame Authority that forbids me to kill, or to ſteal, bids me *do this in remembrance of my Saviour*; I do from henceforth reſolve to communicate upon every Occaſion, as I love my life and my ſalvation.

The Collect.

GRacious God, the inſtructor of the ignorant, and the guide of them who are out of the way; convince me of my folly, remove my prejudices, and arm me with thy Grace againſt the aſſaults of Satan, that I may not conſult with Fleſh and Blood, but with thy lively Oracles; that I may long for all occaſions to communicate with thee, and may ſtifle all Excuſes that would hinder that holy Converſe; that above all things I may love thee here,

here, and live with thee for ever hereafter, through Jesus Christ our Lord. Amen.

CHAP. III.

Of the danger of unworthy Receiving.

BUT do not thou imagine, O my deceitful heart, that there is nothing required of thee, but only to approach this holy place, and taste of the Dainties it affords: They never relish well but to the Palat that is seasoned. This Bread turns to a Stone, and the Wine into Gall and Wormwood to the sinner, whose soul is vitiated. Our Saviour does not vouchsafe to eat this Christian Passeover but with his Disciples, with the penitent and the devout. He is the Carkass, and here the Eagles are expected; but Dogs are prohibited; * *without are dogs, and all that work iniquity.* And whatever wretch should dare break through these Fences, and

* *Revel.* 22. 15.

and commit a Rape on this bleſſed Sacrament, he will be deceived of the benefit expected; for this ſpiritual food to him hath no extraordinary reliſh, nor does it differ from that which miniſters to his Luſt and his Wantonneſs: and he runs the greateſt hazard of eternal damnation. He had better have ſwallowed the deadlieſt Poiſon. I dare not therefore magnifie conſtant Communion, ſo as to depretiate the Vertues that muſt qualifie the Communicant, and make him worthy. It is an inſufferable affront to Religion, and an intruſion not to be pardoned, when the crafty Uſurer ſhall come from his yeſterdays grinding the face of the poor, to eat to day the Body of his Saviour; the Shop-keeper from his little arts and methods of fraud, the Glutton from his cramm'd diſhes, the Intemperate from his laſt nights debauch, and the luſtful from the arms and embraces of his Miſtriſſes, to force themſelves a way to Gods Houſe and Table; that man unavoidably * *eats and drinks damnation to himſelf, and is guilty of the body and blood of the Lord.* And tho perhaps the word in the Original, which our Tranſlators ren-

* 1 *Cor.* 11. 27, 29.

der

der *Damnation*, be ſometimes taken in a ſofter ſenſe, and only ſignifies Temporal Judgments: And it be a *Quære*, whether he who thinks himſelf unworthy, be for that Reaſon unfit (becauſe the moſt humble is the beſt prepared); or whether every actual unworthineſs makes a man liable to ſo ſevere a ſentence: Yet doubtleſs, every prophane and impenitent Wretch is in the high-road to Ruin: And hardly can ſalvation it ſelf ſave ſuch a man, * who *after he hath been inlightned from above, and taſted of the good gift of God, falls away: For he hath anew crucified to himſelf the Lord of life.* I therefore, as a private perſon, charge thee, O my ſoul, look to thy ſelf, and examine ſeverely thy ſtate. Thy happineſs and eternal welfare depend on thy due preparation. And as God's ſervant in the Function of the Prieſthood, I charge the Drunkard and Adulterer (and I do it in the Name of our adorable Saviour), I charge the Covetous and the Extortioner, the Proud and the Revengeful, the Prophane Man and the Hypocrite, the practical Infidel and Debauchee, not to preſume to tread this holy ground; Fire will break from this

* *Heb.* 6. 6, &c.

this Altar, and consume them. Here is an angry Cherub, with his Flaming Sword, turning every way to secure the Tree of Life, that it may not be tasted of by the wicked and profligate; but I also charge the same Atheistical and vicious liver, to alter his evil habits, to wash his soul clean in the waters of true penitence, and then let him visit the Temple. It is equally damnable, not to come at all, and to come unprepared.

The Collect.

In imitation of St. Chrysostome.

HOly Saviour, who hast been in all places, who didst not disdain to visit the Grave with thy Body, and Hell with thy Soul, while thy Divinity was with the penitent Thief in Paradise, and with thy Father on his Throne. Thou Spirit of Truth; thou Heavenly King and Comforter, who art present every where, and fillest all things: Thou Treasure of Goodness, and Guide unto Eternal Life, where wilt thou that I shall provide the Passeover? O! come, and pitch thy Tents in my Soul, and purge me from all pollution; cloath me with thy Righteousness,

give

give me Faith and Knowledg, Love and Obedience, that I may always be fit to enjoy thy company, and to ſhare in thy Merits: Pardon my ſins, and ſave my ſoul, O thou Author of all Goodneſs. Amen.

CHAP. IV.

Of Examination in general.

THere is an indiſpenſible neceſſity of Examination preparative to worthy receiving. For tho Charity inclines me to judg Favourably of others, yet I dare not flatter my ſelf. And if ſeverity be at any time lawful, it is in the Offices of Repentance. I ought to ſuſpect my beſt actions, and cenſure my very devotions: I ought to fly the very appearances of evil, as I dread the ſhadows of the Grave, and to tremble at a temptation when firſt in View: For nothing can be ſo terrible as the ſtate of a * Reprobate. For if the Sacrifice muſt be without blemiſh (if it muſt not only not want any Eſſential,

* ἀδόκιμος.

tial, or Integral part, not an Ear, or an Eye, but also must not so much as have a Scab, or an Ulcer; the blood must not be tainted, nor the Lungs scirrous), how much more ought the Priest to be *perfect; throughly furnisht unto every good work*? It is the Apostle's advice, 1 *Cor.* 11. 28. *Let every man examine himself, and so let him eat of that bread, and drink of that cup:* δοκιμαζέτω ἑαυτὸν, which is a word of a very large and comprehensive signification: I ought to examine my self, as * the Ancient Priests did their Sacrifices: For both the *Jews* and *Gentiles*, when an Oblation was brought to the Temple, did not only inspect its Out-side, but cut it down by the back, and search'd and examin'd the Entrails, according to the Rules of Art (for every man was not thought fit for this Employment: It was the Priest's Province). For in truth, when I approach this Table, I offer my self to God *a reasonable, lively, and holy Sacrifice:* And therefore ought to inspect my thoughts and actions. For if I do not,

δοκιμάζειν τὰ ἱερεῖα. *h. e.* μωμοσκοπεῖν. *Vid. S.* Chrysost. *Hom.* 20 *in Ep. ad Rom. to.* 3. *p.* 174.

not, God ſees me; ſince * *all things are naked, and open*, and expos'd as a Sacrifice, when 'tis cut down by the back, *to the eyes of him with whom we have to do.* Or rather, I ought to examine my ſelf, as *Goldſmiths* and *Bankers* do their Metals, by the Touchſtone, or the fire: in alluſion to which Cuſtom, * the Fathers frequently quote an excellent Saying of our bleſſed Saviour's; which is not in our *Bibles*; γίνεσθε δόκιμοι τραπεζῖται; adviſing his Diſciples to be expert Bankers, to diſcern between good Metal, and that which only makes a ſhow. The word alſo implies an *Examen*, or Trial, like that which * Officers, both Military and Civil, paſt through at *Sparta*, by the order of *Lycurgus*, and in other Governments in *Greece*, who in the publick place of Judicature, were either approved, or exploded: After which

* *Heb.* 4. 13. *Vid.* Theophil. *in Loc. p.* 909.

* *Clem. Alex. Strom.* 1. *Orig. to.* 19. *in Johan Epiphan. Hær.* 44. *Pallad. Vit.* Chryſoſt. *p.* 37. *Hieron. Caſſian. Cyril. Alexandr.* &c.

* *Harpocration. Lexic. v.* δοκιμασθεὶς. *Suid. in* δοκιμασθέντες. *Ariſtotel. in Politic.* ἔτι δοκιμάζονται ἐν τῷ δικαστηρίῳ.

which pattern the Primitive Sages made all their Ordinations in publick: In the face of the Church were the *Catechumens* examined: Their penances were publick, and ſo were their Confeſſions, that whatever was done there, might have the Approbation of the whole Community. A like ſcrutiny to which I ſhould make into my own Conſcience, whether I am worthy of this eminent dignity of eating at my Maſter's Table. This ſcrutiny I am to make as a Prieſt, as an Officer in the Church of God; and I am alſo to make it as a private Chriſtian, whether I am fit for this *Communion of Saints*, becauſe * private perſons alſo, who had no ſhare in the Government, were ſubject to this *Examen*; their Lives alſo being inſpected, whether they in their lower Stations, demean'd themſelves as they ought. But the word hath ſtill a further ſignificancy; For at *Athens*, when a young man took upon him the management of his own Eſtate, and was ſet free from the government of his Guardians, he was called,

* *Harpocrat. Lex. v.* δοκιμασθὴς; ἐλέγετο δὲ ὅτι τῶν πολιτευομένων καὶ μηδ' ὁντινῶν ἀρχὴν ἀρχὴν ἤρχον. ἐξεταζόμενοι δὲ αὐτῶν ὁ βίος εἰ ἦσαν.

called, * δοκιμαδὴς or ἀνὴρ δοκιμαδὴς: for then he wrote Man, and took the charge of himself. And am I not obliged also in this sense of the word. Did not my *Sponsors* promise for me in my Baptism? And am I not arrived now to that Age that frees me from their Tuition? And can I give a better instance, that I have attained to years of discretion, than my wise and serious choice of God for my Lord, and of the ways of holiness for my delight? For true examination and discretion, consists * in knowing what to do, and what to leave undone; which I can never do as I ought, unless I examine my past sins, my present vertues, and my resolutions for the future. For if when I address to a Prince for his Pardon, I deprecate my former Offences, profess my Loyalty, and promise, that nothing shall ever alter my affections, and my duty; much more am I obliged to do so, when I appear before my God

* *Id. ibid.* δοκιμαδὴς ἀντὶ τοῦ εἰς ἄνδρας ἐγγραφεὶς. *Vid. Valesii not. p.* 22.

* *Theophyl. in Rom.* 2. 18. *p.* 28. δοκιμάζεις τὰ διαφέροντα. *h.e.* κρίνεις τί δεῖ πράξαι, καὶ τί μὴ δεῖ πράξαι.

The

The Collect.

O *God of all Power and Goodness, give me a right Judgment of my self in all things, that I may prove my own work, and have rejoicing in my self alone, and not in another, through Jesus Christ our Lord.* Amen.

CHAP. V.

Of the Examen of my sins past.

WHen the Apostle bids me examine the state of my soul, with respect to the transgressions which I have committed; he means two things: 1. That as to my gross and more notorious Offences, I should call them to remembrance. For there is no man who needs to dispute with himself, whether Adultery and Murther, Theft and Covetousness, Anger and Self-love, Disobedience and Rebellion, Sacriledg and Blasphemy, are sins. Every man is naturally convinc'd, that such acti-

actions are breaches of the Laws of God; And therefore in such cases there is no need of Trial, as to the fact, whether it be a fault or not. In this case the penitent is only to reflect on his enormities, and to remember them with all their aggravating circumstances, in order to Reformation and Amendment.. 2. As to my lesser transgressions, my Negligences, the forgetfulness of my Vows, and the defects of holy Performances, I am to experiment, whether I might not have been more diligent, and more devout, and whether my sins of infirmity be not rather owing to my sloth, than the frailty of my Nature, or the weakness of my Graces? I am also to examine, whether many of my Reputed Vertues be not Vices; whether I have not consulted my own interest, or secular applause, more than the honour of God? how dull aud cold I have been in my devotion, how remiss in the Offices of Charity, and how slightly I have set about the duties of Repentance? Is not my Religion rather the Creature of my Fancy than my Reason? And am I not a Christian only, because I was born within the Pale of the Church? Have I only avoided the greater transgression,

gression, and hugg'd some secret darling lust, as *Sampson* did the *Philistine Damsel*, in my bosom? Am I not proud of my Performances, and swol'n with un unbecoming Tympany of Vain-glory? Have I not, to prevent a smaller sin, committed a greater? As some men avoid an unconcernedness for Religion, by falling into fits of a furious Zeal, imitating that Physician, who to cure a Patient of the Hiccup, affrighted him into Fits of Convulsion. These, and many other such Enquiries, are to be made, if I intend to be a true Penitent.

The Collect.

GRant, Lord, that I may call all my ways to remembrance, and seriously reflect on my past life, that I may weep bitterly over my Enormities, and censure severely whatever is but suspicious; and for the future may sin no more, lest I lose the benefits of thy Sacrament, and forfeit the hopes of Heaven. Amen.

CHAP. VI.

Of the Examination of my Vertues.

MY Vertues alſo, and Reſolves, are to be brought to the Touchſtone; and I muſt experiment, whether my Repentance be real and ſincere; whether my Sorrow hath been deep and true, my Confeſſion hearty, my Reſolutions ſtrong, and my Amendment practical; and whether I intend to continue in theſe holy purpoſes. How often have I already relapsʼd? And are not my preſent Engagements and Vows, rather the product of cuſtom and of ſhame, than hatred of my Vices? And am I this day as fearful of offending, and as tender of my duty, as the firſt day that I vowed, or as I was when I laſt communicated? Do I remember how dear my former Offences coſt me, and how difficult my Repentance was? How many ſighs how many diſturbances of a diſtracted Conſcience it gave occaſion to? And have I courage enough

enough to resist a temptation for the future; to put a knife to my throat when I am at a Feast, and to wear Sackcloath in the Palace of Princes? Can I be grave in light company, and reserv'd among the vain, and virtuous in a debauch'd Society, and chaste among the effeminate? Are these my Resolutions constant? do they dwell in my mind? Or am I holy only by occasion, and outward accidents, and extraordinary events? Am I as humble and devout in my prosperity, as in the day of affliction? Do I pray as often on the days of my pleasure, as on a fasting-day? And am I as just, as charitable, and temperate, when I follow my worldly business, as when I communicate? Have I remembred * the Apostle of the *Gentiles*, to *examine my self, whether I am in the Faith; or else I am a Reprobate*? Is my Faith such as works by Love, and publickly declares it self by an intire Obedience to the Laws of Christ, and is fit to give me a right to communicate? For the *Catechumens*, who were not baptized, had Faith; and so had those who were in a state of Penance; and yet their Faith was not

* 2 *Cor.* 13. 5.

thought ſufficient to intitle them to the Priviledges of God's Table: For Faith is not ſo much an affiance in God, as a giving credit to his Revealed Will, as it is a body of Laws adapted to the promoting of God's Honour, and our Salvation: Therefore when I ſay, *I believe*, I mean, I reſolve to live according to thoſe injunctions; that I take Jeſus for my Saviour, and expect to ſhare in the benefits of his Death and Reſurrection, no further than I obey his will.

I muſt alſo further examine; Am I in perfect Charity? Is my hope firm, and my love to Jeſus unalterable? Do I as earneſtly long for this ſpiritual food, as I do for my daily ſuſtenance? And could I be content rather to want the Neceſſaries of life, than to be deprived of the Bread of God? And do I bear in mind the doom of thoſe who ſlighted the divine Invitations, and would not come; and of him who intruded, not having the Wedding-garment? Theſe, and many other ſuch Queſtions, are neceſſary to make this duty of Self-examination advantageous: For nothing leſs than the ſtrickeſt ſcrutiny, can make a worthy Communicant. It was therefore an excellent Obſervation

of

of the Ancients, *That the preparation for the Holy Eucharist, should be as strict and compleat, as our preparation for our dissolution*; and that I should no more dare to appear before God's Table with any known sin unmortified, than I should dare to appear before his Tribunal with it. For when I approach this tremendous place. I am not concern'd about matters of curiosity, and of light value, but about the most momentous affairs of Religion, about my Souls health, and eternity. I do not therefore puzzle my self with little questions; nor do I dispute, what are the exact dimensions of the Kingdom of darkness, where it is, and what different Climates are in it; but the question is, whether Heaven and Hell be real, or imaginary places? Whether the Judicature of Conscience signifie any thing in this world, or the Tribunal of Christ in that which is to come? Can I dwell with everlasting burnings, and a consuming fire, where the torments are infinite in their height, and infinite in their duration? Is not depending on a death-bed-Repentance, a deceiving of our selves? And if so, what shall I do now, that when I go hence I may die in God's favour? What

ſhall I do to be ſaved? This is a terrible Interrogatory, a queſtion of weight and moment: For as no man is fit to die, but he who loves God above all things, and is in perfect charity with all Mankind; who is unconcerned with the affairs of the world, and hath learnt, and practiſed an intire Reſignation of himſelf into the hands of his Creator; whoſe accounts are adjuſted, whoſe life hath been one act of intercourſe with Heaven, and whoſe intereſts in eternity are ſecured; ſo neither is any man fit to approach the holy Table without the like preparation.

The Collect.

LET thy holy Spirit ſo aſſiſt me, O moſt gracious Father, that my preparation for the Sacrament may be as exact, as if I were to fit my ſelf to ſtand before the Throne of my eternal Judg, that nothing may alienate my affections from thee, nor alter my Reſolutions Heavenward; but that I may ſo worthily eat the Flеſh, and drink the Blood of the Son of man, that when I go hence, I may be admitted to the Marriage Supper of the Lamb, through Jeſus Chriſt our Lord. Amen.

CHAP.

CHAP. VII.

Of the Examination of my Knowledg.

'TIS not to be denied, that ſome knowledg is requiſite to fit me for this Heavenly Communion, that I may be able * *to diſcern the Lords Body.* But this knowledg rather conſiſts in the underſtanding of the Offices of Holineſs, than in the comprehenſion of the depth of this, and other ſacred Myſteries. I am very ſure, that at the firſt Inſtitution the Apoſtles were very meanly furniſht with ſuch Learning: The very Foundation of the Sacrament (the Death and Reſurrection of our Saviour) was a Riddle to them. Nor did they then underſtand either the method of working out our Redemption, or of the eſtabliſhing of the Kingdom of the *Meſſias* in the world: And yet becauſe they were humble and devout, ſincere and obedient, our great

* 1 *Cor.* 11. 29.

Maſter gave them admiſſion to his Table. And ſo was it alſo in the Primitive Church: For the Biſhops of old allowed every one, as ſoon as he was baptized, to come to the Holy Euchariſt, altho they carefully avoided any diſcourſes about this Sacrament, before thoſe who had never been partakers of it: And when their Subject led them that way, they ſpoke in Figures and Metaphorical Expreſſions, and appealed to the underſtanding of thoſe who had communicated: For they were well perſwaded, that it was a Myſtery. Now Myſteries are not to be pryed into, but admired; not to be commonly talkt of, nor curiouſly diſputed about, but to be lookt on with Veneration and Reſpect, to be ſtudied and reverenc'd. They knew it was no ſlight and perfunctory employment to communicate with the Holy Jeſus; but they withal knew, that a little meaſure of Knowledg, and a great degree of Humility, Piety and Charity, would intitle to the Priviledges of God's Altar. Now all that they inſtructed the Candidates of theſe Myſteries in, was only the duties of Morality, Juſtice and Honeſty, Peaceableneſs and Compaſſion, Chaſtity and Temperance, together with an

an ardent love to God (only now and then they could not forbear reprehending an Heretick): And these were the Subjects of all the Sermons of those days. And there was nothing expresly required from the person who came to the *Font*, but a solemn profession of the Articles of the *Creed*. And upon this profession the *Catechumen* was baptized; and after his Baptism, immediately admitted to the Lord's Supper. When therefore I know and understand, that our blessed Saviour, by his precious Death, sealed a Covenant with God in the behalf of Mankind; and that I have solemnly in my Baptism, ratified my part of that agreement, resolving no further to depend on his Merits, than I obey his Laws: When I understand, that I must be truly penitent for my former Offences, and ought to live better for the future: when I believe all Gods promises of Mercy and Salvation made to me in Christ Jesus, and am convinc'd, that I ought to be thankful for that Mercy to God, and charitable to all Mankind; then, I suppose, I have knowledg enough to intitle me to this Ordinance: For if my search after knowledg, should engage me in the Labyrinths of the

Schools, and I must not receive till I am able to demonstrate, *how Christ were present there*, and to comprehend all the Arguments that are brought for, and against *Transubstantiation*; I might perhaps *be always seeking, but I should never come to the knowledg of the truth*; And if I happen'd to understand what I enquired after, should probably be never the better.

For what advance hath that man made in Christianity, that hath spent his days in the little questions of the *School men*; *how one body can be hid under the accidents of another body* * ? *how the whole body can be so present, as that what was cut off in his circumcision, should not be wanting. Or whether a Rat, when he nibbles a Consecrated Host, doth communicate, and truly eat the substantial Body and Blood of Christ*? with many other such Impertinencies, to give them the softest Name. Whereas one day spent in the due consideration, *how I shall receive worthily, and how I shall live more piously*, gives me more useful knowledg than an Age of controversal studies. That God is present in the Sacrament, I have infallible Authority to assure

* *Suarez to. 3. disp. 51.*

assure me. Thy Word, O my Saviour, is sufficient to command my belief; but the mystery is enough to stifle my curiosity: And to seek to know more than thou art willing to reveal, were to derogate from the Reverence due to thy Oracles and Authority. For how can I pretend to describe so transcendent an Institution, which the Angels themselves stoop to look into? This Sacrament was ordain'd for better purposes, than to puzzle and confound: It was design'd to strengthen and confirm; to bind us to remember God and our selves; to remember his love, and our Returns of gratitude: For the deepest speculations seldom make a man more wise, or more holy; but the knowledg of Jesus Christ, and him crucified, I am sure, is the true method to endear me to God. The business of a good man is not to amuse, but to prepare himself to communicate with his Saviour. The understanding of a Religious soul is vastly different from that of a great Scholar; and the Wisdom that comes down from above, consists not in Word, but in Power. I am resolved therefore, not to meddle with the quarrels of the different parties of *Christendom*: While they dispute,

pute, I will pray; while they sacrifice their Charity to the maintenance of their Faith, I will pursue after peace and holiness: And by that means, I doubt not but I shall be fit to communicate here, and to see God in Heaven.

The Collect.

TO thee, the only wise God, from whom comes every good and perfect gift, does my soul in her Necessities address her self, beseeching thee, who givest liberally, and without grudging, to enlighten my understanding with the beams of truth, and to lead me to the Palace of Wisdom: Give me less of that Knowledg that swells and makes vain, and more of that Charity that edifies: Enable me in all my Engagements to contend for Truth, and not for Victory; in all my Reading to be more in love with the Piety of the discourse, than the Eloquence; that all my Reasonings may be subdued, and every thought brought in captivity to the obedience of Christ. And since my proficiency in thy School, O my best of Masters, is not to be judg'd of by my being honour'd with Visions, or enabled to unriddle Mysteries; not by the Eminency of Learning, or Station, but by a tran-

transcendent Piety, an Angelical Conversation, and a profound Humility; give me to this end thy Grace, and let thy Holy Spirit govern me, because without those Assistances all Learning is but Noise, all Wisdom Craft, and all my Natural Powers Impotence, my Virtues but Formality, and my Devotions but Pretence: so shall my Knowledg no longer consist in empty Notion, but shall exert it self into practise: And I shall so follow thee, my dearest Saviour here, as I may live with thee for ever. Amen.

CHAP. VIII.

Of the Study of the Holy Scriptures.

IF the most useful wisdom be that which is practical, instead of busying my self with Books of Controversie, I will be a diligent Reader of the Holy Scriptures; For they are the *Oracles of God, able to make me wise to salvation, and perfect unto every good work.* In those Oracles there is nothing trifling and impertinent,

tinent, nothing doubtful or obscure of the things which belong to my eternal welfare: "For the whole "Book of Holy Scriptures "(*saith the Eloquent Father*) "doth set before us either "the creation and disposal of all things "by the divine Power, or the Polity and "Government both of Church and State, "under the Law, or the distribution and "possession of the inheritance which God "had given to his peculiar people; or "an account of the wisdom of their sacred "Judges, their holy Kings, and devout "Priests; or the undaunted courage and "bravery of their Patriarchs, under all "sorts of Affliction; or excellent holy "Precepts, how to govern our Actions; "or the Songs of heavenly Love, and "the Idea's of Divinity imprinted on the "Mind; or the prophecies of future "things, or the Atchievements of the Son "of God in our Humane Nature; or the "Acts and holy Discourses of the Apo-"stles, deliver'd to them from God, and "done in imitation of him; or the my-"stical and abstruse Visions of his belo-"ved and inspired Disciple. In these shall be my delight, and in these will I spend my

* *Dionys. Areop. Eccl. hierar. c.* 3.

my time : These Oracles alone can charm my Passions, and allay my Griefs.

And what a dishonour is it to us, * that the *Turks* in their Schools, should teach their children nothing but to read and write, and remember the sentences of the *Alcoran* (which is their Scripture); and that the poor * *Coptite Christians*, tho under severe and cruel bondage to their *Mahometan* enemies, should take care to instruct their Youth in the Doctrine of the Book of God, obliging them to learn the *Psalter*, and the *Epistles* of St. *Paul*, without book, while we think that study unworthy of our selves, or our posterity ? "We plead, it's true, *as St.* Cæsarius *of* "Arles, *says*, the difficulty of learning "the Rules of Faith and Holy Life "without book, especially if we cannot "read: But if the most ignorant and un-"learned, can find out a way to remem-"ber a prophane or lewd Song or Story, "will their ignorance excuse them, if "they have not learnt the Precepts of the "Gospel ? Men have wit and memory e-

* *Olearii Itiner.*

* *Abudac. c.* 22. *p.* 29.

"nough

"nough, to attain, without reading, to "that which the Devil teaches them for "their destruction: But when they are "to receive from the mouth of their "blessed Saviour, the Laws that will "make them eternally happy, then they "plead ignorance. But whatever others do, or my self have heretofore practis'd, I profess for the future, that I will love thy Law: And do thou *think upon me, O Lord, according to thy word, wherein thou hast caused me to put my trust.* Thou hast given me thy Holy Scriptures, *that through them I might have hope* in all capacities, and in all distresses of mind, body, or estate: For tho I read there, that *Lucifer* sinn'd himself beyond the hopes of Redemption, and that there is a sin against the Holy Ghost, that cannot be pardon'd, and a sin unto death that is not to be pray'd for: yet the state of sinful men is declared to be different from that of the fallen Angels: And what these particular Transgressions are, and wherein they consist, is not plainly revealed in those Oracles, that no man might despair of mercy; but withal, that every man might beware of the smallest sin, as if it were of the greatest magnitude, the deepest dye, and

and most dismal consequences. From this Book also I learn, *That at what time soever a sinner repents, and doth that which is lawful and right, he shall save his soul alive: For who shall lay any thing to the charge of God's Elect, since it is God who justifies? and who is he that condemns, since Christ hath died, and is risen again, and sitteth at the right hand of God, to make intercession for us?* Lord, be merciful to my former sin; for my neglect hath been great; and keep me stedfast to my duty for the remainder of my life, that tho I cannot see my God, yet I may every day hear him, and converse with him in his word; and being inlightned thereby, may learn to depart from evil.

The Collect.

For the 2d *Sunday* in *Advent*.

BLessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that I may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy Holy Word, I may embrace, and ever hold fast the blessed

Hope

Hope of Everlasting Life, which thou hast given us in our Saviour Jesus Christ. Amen.

CHAP. IX.

Of Christian Love.

WHen I have thus adorn'd my soul with saving knowledg; my next employment is strictly to examine my practise, and what degrees of divine love I have attained to: now I better feel what that love is in my heart, than I can describe it with my tongue: For when I am in the Palace of divine Love, I am in St *Paul*'s Third Heaven, where, tho the Apostle, without doubt, saw ravishing sights, and such as were worth dying for; and heard admirable discourses, such as the King of Glory entertains his favorite Angels with; yet he assures us, he heard and saw * what could not be uttered or described: But as it is said of Heaven, tho it

* ῥήματα ἄρρητα. 2 *Cor.* 12. 4.

it does not appear what we shall be, yet we have a glorious character of that City given us in Holy Writ; so it may be said of Christian Love; Great things are spoken of it, and such as render it venerable in the eyes of all wise and discerning persons: For, 1. It is a complication * of all Vertues: "When it "longs for what it af-"fects, it is desire; and "when it enjoys it, it "is gladness; when it "flies what it abomi-"nates, it is fear; and "when it falls into the "hands of its enemies, it is sadness, says St. *Austin*; and * a greater than St. *Austin* hath told me, That Love is the most comprehensive Vertue: For *Charity suffers long*, and then it is meekness; *it is kind*, and then it is courtesie; *it envies not*, and so it is peaceableness; *it vaunteth not it self*, and so it is modesty; *it is not puft up*, and so it is humility; *it doth not behave it self unseemly*, and then it is called decency; *seeketh not her own*, and then it is publick-

* *Aug. de C. D. l.* 15. *c.* 22. *Nihil aliud virtus est, quàm ordo amoris. Id. de C. D. l.* 14. *c.* 7. *Amor inhians habere, quod amatur, cupiditas est, idem habens, eóq; fruens, lætitia est,* &c.

* 1 *Cor.* 13.

lick-spiritedness; *is not easily provok'd*, and then it is patience; thinketh no evil, and so it is simplicity and innocence; *rejoiceth in the truth*, and so it is verity and spiritual gladness; *beareth all things*, and so it is Christian fortitude; *believeth all things*, and so it is faith; *hopeth all things*, and so it is assurance; *endureth all things*, and then it is magnanimity; and it *never fails*, and so it is perseverance; it purifies more than the flames of Martyrdom, and is a better Alms than the world, dispos'd of to charitable uses; it enlightens more than all reading, and all contemplation; and it makes a man a Christian, while Knowledg and Miracles only make him a Prodigy. In a word, it is all Philosophy, and all Religion; and he alone truly knows how to live, who knows how to love: Nay, it is Heaven upon Earth, says teh devout Poet: For,

We know not what they do above,
But that they sing, and that they love.

Nay, it is God himself: * 1 *John* 4. 8. * *For he that loves not, knows not God, for God is Love.* 'Who is able to describe the 'beauties

'beauties of Holy Love, 'says St. Clement *? The 'height to which it carries 'us is unsearchable: it 'unites us to God, and it covers a mul-'titude of sins; it is the bond of Uni-'on, and the bane of Schism and Di-'visions; and without it nothing can 'please God: It was nothing but Love 'that brought down Jesus from Heaven, 'to shed his Blood for us; and nothing 'but Love that can carry us thither, 'whence he came down on Earth.

* *Ep ad Corinth. p.* 63, 64.

2. Love is the only Original of all our satisfactions in this Life; it sweetens all sufferings, and makes difficulties easie; for it subdues whatever opposes it. True Love is a flame enkindled in the mind by our holy Saviour, which preys upon, and destroys all secular and carnal affections: its eye is fixt on Heaven, and its wings spread toward that bright Palace; and thither it endeavours with unwearied speed to fly, because that is the only Region of Rest: For I may be secure in the love of the world, but I can never be safe but in the love of Jesus. This divine Vertue is always content; when it is in trouble it is not distrest; when under the greatest

greatest perplexities, it is far from despair; when it is persecuted, it is never forsaken of its God, or its hopes; and when it is wounded, it cannot be slain; for it always carries about with it the marks of a dying Redeemer, and desires to know nothing but Christ, and him crucified, that it may die to the world.

3. According to what a man loves, so is his denomination in this world, and so shall his judgment be in another. We call a man Covetous from his love of money, and Voluptuous from his love of Pleasure, and Envious from his love of Revenge; and so also we call a man a Christian from his love to God and his Neighbour; For *on those two hang all the law and the prophets.* And in the proceedings of the last day, a man shall be examined, not what he hath known, nor what he hath believed; not what he hath hop'd, nor what he hath talkt of, but what he hath loved; and accordingly the love of the World shall damn the sinner, while the love of Heaven makes the Saint happy. Now this love can never be compleat, unless it reflect upon God, my Neighbours and mine Enemies, and be particularly conversant with the Offices of Religion.

The

The Collect.

For the 14*th* Sund. *after* Trin.

A*Lmighty and Everlasting God! give unto me, and to all thy people, the increase of Faith, Hope and Charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord.* Amen.

CHAP. X.

Of the Love of God.

I Tremble when I read that sentence, * *If any man love not the Lord Jesus, let him be Anathema Maranatha.* And yet it is but just, that the Punishment should be proportion'd to the Offence; and that that man should be hated by his Maker, who hath no affection for his Saviour, in whom there is nothing wanting that may endear him to our Respects and our Love.

* 1 *Cor.* 16. 22

1. There

1. There is in him the greateſt Perfection, and the moſt admirable Excellencies. Can I with patience behold the Miſer condemn himſelf to the Mines for the ſake of his *Mammon*. and a bigotted *Devoto* uſe wonderful Abſtinences, and ſubmit to great auſterities only to ſerve his deſires of Applauſe? Can I every day ſee how the lovers of Pleaſure and Revenge, wilfully make themſelves diſmal ſpectacles of Ruin and Deſolation, and be all the while unconcern'd, and take no delight to pleaſe my adorable Redeemer, and ſave my own ſoul? * *If men being delighted with the beauties of the Heavenly Hoſt, took them to be Gods; let them know how much better the Lord of them is: For the firſt Author of Beauty hath created them; and by the beauty and greatneſs of the Creatures, proportionably is the Maker of them ſeen.* But it is too ſadly found true, that the love of the world grows to a prodigious ſtature of a ſudden, while the love of God and Holineſs is pincht in its Infancy, and ſtarv'd in its Swath-bands: It is a Plant which ſeldom meets with a fit Soil; and when it grows up, can never be brought to maturity, without the conſtant

*Wiſ. 13.3, &c.

ſtant beams of the Sun of Righteouſneſs, a plentiful portion of the dew of Heaven, and a great care to preſerve and cheriſh it.

2. I ought to love my Saviour, becauſe I have the greateſt Obligations to him: For his love to me brought him from Heaven to Earth, from a Throne to a Croſs, and thence into Hell, for my Redemption. *Greater love than this hath no man ſhown, than that he ſhould lay down his life for his friend*, ſaid the compaſſionate Jeſus. And is there no higher degree, no nobler inſtance of love, O my infallible Maſter? Yes, certainly, thine was, when thou wert content to die for thine Enemies: *Many waters could not quench it, and it was ſtronger than death.* Now if the love of an undone world conquer'd God's Anger, made him ſuſpend his Juſtice, and degrade his Son; ſhould not the love of God much rather engage me to conquer my Luſts? Could I die, O my beſt Friend, a thouſand times over for thee, yet ſhould I not love thee according to thy deſervings. But this is our great folly, and the cauſe of all our miſeries; we are ſet on fire under the *Pole*, and we freeze under the *Æquinoctial*; the

world makes us passionate Lovers, while the Son of God cannot.

3. To love God is the most natural and easie of all Recompences. Shouldest thou, Lord, now require from me the burthensom Attendances, and the expensive Sacrifices that were injoin'd under the Old Law, I could have no Reason to complain; but to love thee sincerely is the cheapest of Returns: For when my bodily weakness or infirmities, will not suffer me to fast, or watch, or wear sackcloath, and my poverty hinders my giving Alms, yet I am never so poor, never so weak, but I can love; and tho perhaps I cannot hear every day, nor pray every hour, nor communicate every week, yet nothing hinders but that I may love my God every moment; and that will bring me to Eternity.

4. The Love of God is the Fountain of acceptable Obedience; and proportionable to my Love to God is my Zeal and my Devotion, my Resolution and my Piety; and when once these Ardors cool, every thing that is good languishes and decays. To be affrighted, threatned and compell'd to serve my Master, is a dishonour to my Christian performances, and sullies

ſullies all their Beauties: but it is a Sacrifice that God is well-pleaſed with, when the Offering is brought freely, and offered chearfully, and ſent up in flames to Heaven, being offered on the Altar of Love: For Jeſus is the Author of ſalvation to thoſe only who ſo love him; and the Grace of God is only with them who love his Son in ſincerity.

5. A due Reflection upon this Sacrament, is a great encouragement to love him who inſtituted it; for by it we are made one Body, of which our bleſſed Saviour is the Head: And therefore among other Rites that intimated this Union, it was the ancient uſe (nor is it yet prohibited in our Church, but left to diſcretion) to mingle Water with the Wine in the holy Chalice, to teſtifie the Myſtical Union that is betwixt Chriſt and his Church: For as Water and Wine mix and incorporate, ſo are the faithful Communicants made the ſame body with the Son of God: For in the Opinion of * the Ancients, the Wine is the Figure of our Redeemer's Blood, and the Water of the many Nations purchas'd by it.

* *Cypr. Epiſt. 63. Euſeb. Emiſ. Hom. 5. de Paſch. &c.*

Besides all which, it is further considerable, that of worldly things a man may love what he shall never enjoy; or if he happen to enjoy it, he may afterward lose it; or the very fruition may cloy and nauseate, which was expected to please and satisfie: But no man ever yet fell in love with Jesus, and lost his aim; no man ever yet converst with him, but he experimented the pleasure of such amiable society, and could be content to dwell with him for ever: And so shall the good man: For what shall separate him from the love of Christ? Tribulations, Afflictions, and Death it self cannot; and what then can?

When therefore I say, I love God, I vow and endeavour to keep his Commandments. Dare I call my self the Disciple of an humble Jesus, and be a slave to my Pride? the servant of a chast and temperate Saviour, and wallow in the puddles of Lust and Luxury? Dare I give the Reins to my Anger, and profess my self a follower of the pattern of Meekness? How can I call my self a Christian, who deserve not the title of a Man? that am as gluttonous as a Wolf, as intemperate as a Swine, and as lustful as a Goat? The death

death of my Saviour was design'd to redeem me from the power and practice, as well as from the punishments of Vice: *For the Son of God was manifested to destroy the works of the Devil.* And how can I say, I love him, if my heart be not with him?

The Collect.

For the 6th Sund *after* Trin.

O *God, who hast prepared for them that love thee, such good things as pass man's understanding, pour into my heart such love towards thee, that I loving thee above all things, may obtain thy promises, which exceed all that I can desire, through Jesus Christ our Lord.* Amen.

CHAP. XI.

Of the Remembrance of my Bleſſed Saviour.

NOW one ſolemn act of my love to God, and one great duty of the Goſpel, is to remember my beſt friend, my Saviour. And it is a particular advantage of the Chriſtian Religion, that as all holy ſigns in general, are given for the confirmation of the divine promiſes, ſo the moſt ſacred Offices of the Goſpel, are proper and genuine Repreſentations of the Death and Reſurrection of that Saviour, who is the *Author and Finiſher of our Faith*, and Inſtitutor of our Religion. Thus in the Sacrament of Baptiſm, the Ancients in thoſe warm Countries, dipt all who came to that Ordinance (except thoſe who were baptized on their death-beds) * *burying the Proſelyte with his Saviour in Baptiſm.* They uſed alſo to dip them three ſeveral times under water, to

* *Rom.* 6. 4.

to exhibit a Memorial of our Saviour's being three days buried; and the Mystery, unless in case of Necessity, was at first celebrated but once in the year, the *Catechumens* being baptized * at *Easter* only, which was the day of our Saviour's Resurrection.

* *Tertul. de Bapt. cap.* 19.

But more especially was the Eucharist designed *evidently to set before our eyes Jesus Christ crucified among us*, by bringing to our remembrance the shame and sufferings of a dying Saviour, our merciful God applying himself to the most ductile and easie of all our Faculties: For our Understandings require much teaching; and we must proceed from lower methods, till we come to be capable of demonstration. And what man is there among the wisest of *Adam*'s sons, that can expound the Riddles of Providence, or the Mysteries of the written Law of God? The Will follows the guidance of the Understanding; and yet when it is so directed, it is a blind, bold, and daring faculty, and for the most part stubbornly neglects to do its duty: But the Memory needs nothing but sensible Objects to inform it, and is the strongest and most re-

tentive of all our Faculties, and ſuch as few men want. And in truth, every act of Obedience is but a remembrance of my duty, and every Tranſgreſſion an act of forgetfulneſs: For as often as I ſin, I ceaſe to mind a dying Saviour; and the *wicked, who ſhall be turn'd into Hell,* are the ſame with the *people that forget God.*

* *Pſal.* 9. 17.

The Sacrament therefore of the Euchariſt is a Commemoration of Jeſus, and his Paſſion, without which all his other performances could not ſave us: For all the Rhetorick, Eloquence, and demonſtration of his Sermons, all his divine and beneficial Miracles, together with the unblamable and unſpotted Holineſs of his Life and Converſation, could never have been ſufficient to have redeem'd us without his Crucifixion: 'Twas his death only that was the Original of our life and ſalvation. What need then hath my dull and unaffected ſoul of ſuch encouragements to give my Saviour a place in my thoughts? The very performance of the duty is its own Recompence, and properly agrees to thoſe Notions of Vertue, that all Mankind bring with them into the

the world, it being natural to every one to be thankful, and to remember his Benefactors. * The *Heathens* had their Annual Festivals, to commemorate their wise men and Philosophers, to call to mind their wise sayings, and their prudent, just and vertuous carriage: The *Jews* also had their set-times wherein they honoured the Memories of their Prophets, and good men; as the Christian Church appointed Anniversaries, which they called the Birth-days of their Martyrs, it being a solemn act of Justice *to have the Righteous in everlasting Remembrance.* And if the Church were so careful to commemorate the Atchievements of her Members, is it credible, that she should forget the miraculous performances of her Head? In nothing was her care so conspicuous, as in constituting a Memorial of the Prince of the Martyrs, and giving the day of our Saviour's Passion, a place in the Church-Kalendar in the times of the Apostles, if we may believe Antiquity: For the Remembrance of Jesus *ought* at all times *to be sweet as honey in all mouths, and as musick at a banquet of wine.*

* *Athen. Deipnos. l. 5. c. 1.*

For what can be ſo rude and diſingenuous, as to ſlight ſo obliging a friend, ſo great and ſo good a perſon, eſpecially when he hath left me ſuch illuſtrious teſtimonies of his love, which put me in mind of his humiliation for my ſins? For if the Picture, or the Garment of an abſent Friend puts me in mind of the perſon whoſe they were, and inclines me to grateful Reflections on my Benefactor; how much more ſhould I be obliged, when ſuch lively Repreſentations of a Saviour executed, bleeding and dying for me, are exhibited to me, as the Sacrament affords me? A Sermon may give me a paſſionate character of my crucified Redeemer, but nothing can repreſent his Paſſion ſo to the life as the Holy Euchariſt: that is the moſt affecting preaching: For in that miniſtration his ſufferings are acted over again in the View of his Diſciples. Hence the Primitive Chriſtians celebrated the Holy Communion at firſt every day, and afterwards every *Sunday* and Holy-day throughout the year, adapting all their additional Circumſtances and Ceremonies to this end and purpoſe, that they might repreſent the Paſſion. Hence was it that they built their Churches com-

commonly in the form of a Cross; and for this cause they cover'd the * Altar with a white linnen cloath, not so much to denote the purity of the Mysteries, or the innocence of the Communicants, as our Saviour's being wrap'd in fine linnen at his Funeral. On the * Altar also they plac'd the Cross, and that without superstition, that they might direct their eyes and minds toward Heaven; where the crucified Jesus sits on his Father's Right Hand. They enjoined their Communicants when they pray'd, * to stretch out their hands in the form of a Cross; and when they received the consecrated Elements *, they put themselves into the same posture: The elevation of the Elements, when taken into the hands of the Priest, emblems the lifting up of Christ upon his Cross; the breaking of the Bread implies not only that he died, but that he was slain, that he died a violent death; and when the Wine is poured out, nothing can

* *Bed in 16. S. Matth. Damas. P. Epist.*

* Chrys. *To. 6. p.* 360.

* Tertul. *de Orat. cap.* 11.

* *Concil. Trulli. Can.* 101.

can more pertinently and plainly represent the shedding of his sacred Blood.

In the Liturgy of * St. *Chrysostome*, which is now used in the *Greek Church*, the Priest is expresly injoin'd to make upon the Bread which is to be consecrated, the sign of the Cross, with the Holy Launce (for so they call the Knife which is then used, alluding to the weapon with which our Saviour's side was pierc'd), and to say three times, *In remembrance of our Lord, our God and Saviour Jesus Christ*; after which he is to strike the Launce four times into the extremities of the Cross, and to say, when he strikes it into the right side, *He was led as a sheep to the slaughter*; when into the left side, *As a lamb without blemish is dumb before the shearer, so he opened not his mouth*. Then he is to strike it into the top of the Cross, saying, *In his humiliation his judgment was taken from him*; then into the bottom, saying, *And who shall declare his Generation?* After which the Priest elevates the Bread, saying, *For his life was taken away from the Earth now and for evermore.* Amen. And then lays it

* *p.* 984, 985. *Edit. Savil.*

it in the Patin, saying, *The lamb of God, who takes away the sins of the world, is sacrificed for the sins and salvation of the world:* During every one of which several actions, the Deacon says, *We beseech thee to hear us, O Lord.* And when the Wine and Water is poured into the Chalice, the Deacon says, *And one of the soldiers pienc'd his side with a launce, and there issued out water and blood*, which mixture they always make, the better to represent that part of the Passion. And the whole Church hath thought fit to consecrate Red Wine, that the colour might mind us of our Saviour's Blood; as the *Jews* in the Passeover used the same coloured Wine in remembrance of the Blood of their predecessors, which was spilt in *Ægypt*.

The *Greeks* consecrate no Bread but what is mark'd as above-said, and stampt with these Letters, *IC XC NK.* i.e. *Jesus Christ overcomes*, which was the *Motto* of the Cross shown to *Constantine the Great.* And in the *Gothick Church* in *Spain*, as the *Mosarabick Missal* mentions, they divided the Holy Bread into Nine parts, to which they affixt the Names of *Incarnation, Nativity, Circumcision, Transfigu-*

figuration, *Passion*, *Death*, *Resurrection*, *Glory*, and *Kingdom*; under which Names they comprehended our Saviour's whole History; intimating unto all who were spectators of their proceedings, that the design and intention of the Sacrament was only to imprint on their minds the Memorial of our Saviour, and his performances for our salvation. Thus the whole Church thought themselves obliged to do in remembrance of their dearest Master and Patron, who, had he been corporeally present under the Accidents, had had no need to have bidden us to remember him: for we only remember things and persons that are absent.

And is there any Reason that I should be so often put in mind of that which alone can make me happy? Thou hast bid me, O my God, that as often as this Sacrament is celebrated (and what a Reproof is this of my seldom coming to that Ordinance?) that I should call to mind thy Death. Lord, how can I forget thee? I should sooner forget to eat, or to sleep. How violent and acute were thy pains, and yet how couragiously endured? Did not my iniquities cause thy sufferings? and are not all the benefits

pur-

purchas'd thereby, transferr'd and made over to me? And can I forget ſuch a Friend? What therefore ſhall I do to fit my ſelf to receive the advantages of thy Paſſion ſealed and conveyed to me in this Sacrament? I will deface all the Records of Vanity and Folly, of ſin and iniquity, that have found a place in my memory, and there will I treaſure up the Hiſtory of my deareſt Jeſus his Undertakings, of his Sufferings and his Victories, and thence will I tranſcribe the Copies of Obedience into my life and converſation, till I am perfectly conform'd to his Image.

The Collect.

GRant, *I beſeech thee, O my crucified Saviour, that I may this day, and every day remember thy ſhame and thy ſufferings, that I may magnifie thy goodneſs, and imitate thy patience, and be conform'd to the pattern of thy Vertues, that I may love thy Laws, and depend upon thy Merits; that after frequent acts of remembring thee, and communicating with thee, I may be remembred by thee in the Agonies of death, and after my death may have a place in my Maſter's Kingdom:* Amen.

CHAP.

CHAP. XII.

Of Love to my Neighbour.

NExt to my love to my Maker, ought my love to my Neighbur to take place, whose welfare is to be as dear to me as my own, and to whom I must do good, as much as lies in me, as I hope to see the Face of God: for I must love my Neighbour as my self; and every one is my Neighbour who wants my assistance. This love therefore engages me to submit to my superiors, to walk in peace, to prefer others before my self, to instruct the ignorant, to soften the passionate, to reprehend the vicious, to reclaim the profligate, to counsel the unadvised, to speak peace to distrest Consciences, to visit the Prisons, and to administer to them who are appointed to die; to relieve the oppreſt, to clothe the naked, and to feed the hungry. For these were the employments of our charitable Master, who was our great Almoner, and who hath commanded

manded us, if need be,

* *that we also should lay down our lives for the brethren.* * 1 *John* 3. 16

And this Doctrine was so well understood by *Johannes Eleemosynarius*, that when he met with a modest necessitous person, to whom he had been formerly charitable, but at last found him inclinable to refuse his Alms, he plainly told him, That he had not yet arrived to that height of Christian Love to which he was obliged: for the Laws of our Religion oblige me to die for thee.

And by so doing, I make a noble change; I barter a few transitory trifles for eternity; I give a small pittance of my wealth, and with it I purchase the prayers of the poor and indigent, who generally pray heartiest, and are heard soonest; and I gain Heaven by it:

For *it* * *is much more blessed to give than to receive.* * *Acts* 20. 35.

Nor will a narrow and necessitous Fortune make an excuse: For tho a man cannot build an Hospital, or redeem a number of Captives, yet he may deal his bread to the hungry, and cover the naked with a Garment: Or if this be above his Circumstances and Estate, yet he can give good advice,

advice, and a good example; and he can pray for all mankind to that God who gives liberally, and without grudging; and this is a noble peice of Charity.

The Collect.

O *God, whose Nature and Property is ever to have Mercy, and to do good, send down thy Holy Spirit into my Heart, that I may love my Neighbour as my self, and do unto all men as I would they should do unto me; endeavouring as much as lies in me to promote the welfare and salvation of all the world, and by earnest Prayers, pious Advices, and a good Example, to advance thi Kingdom of our Holy Saviour, till the Number of his Elect be accomplished, through the Merits and Mediation of our only Mediator and Advocate.* Amen.

CHAP.

CHAP. XIII.

Of Unity.

MY Love to my Neighbour is discovered, 1. by my union and peaceableness: 2. By my Alms. 1. By my Union: for this is one great end of the Sacrament, to unite all Christians in the bond of peace: For * *we are one body*, says, St. *Paul*, because *we are partakers of one bread*; and therefore the primitive Christians had their publick *Love-Feasts* joyn'd as an Appendix to the Holy Sacrament, in which persons of all Sexes, Characters and Degrees, did promiscuously partake of Gods blessings, and made the meeting properly an *Eucharist* (and some old * *Glossaries* say, that the *Lord's Supper*, in S. *Paul*, is *this Love-Feast*); and to testifie the sincerity of their Love, they gave the Holy Kiss each to other,

* 1 *Cor.* 10. 17.

* *Glos MS.* κυριακὸν δεῖπνον, ἀγάπαι.

other, before they approacht the Holy Table, which they called the *sign of Reconciliation*, and *the* ‡ *solemnities of peace*; (and some learned men affirm, that they gave it also a second time, just before their departure out of Churh; and then they called it, * *the seal, or close of their Devotion*, tho ‡ *Athenagoras* expresly affirms, that it was forbidden by the Canons of the Church, that any person should give this Kiss a second time) as the * Martyrs also saluted one another before their deaths, as a token that they went out of the world in perfect Charity, and in the Communion of the Church of God; And to this time, on *Easter-day*, and a fort-night after, the * *Moscovites*, wherever they meet, use this custom. Nor may any person, of what condition, sex, or quality soever, dare to refuse this Kiss. And in

* *Cyril. Catech. Mystag.* 5.
‡ *Act. Pass. Perpet. & Fœlicit. p.* 35.
* Tert. *de Orat. cap.* 14.
‡ *Legat. pro. Christ. p* 41.
* *Act. Mart. ubi supr.*
* *Olear. Itin. l.* 2. *p.* 53.

in the * *Greek* Church now, tho it be an insufferable wrong to kiss a *Greek* woman at any other time, yet between the Feasts of the Resurrection and Ascension, it is allowed, when they greet one another with these words, *Christ is risen.*

* Sandy's *Trav.* l. 1. p. 62.

For it is this Sacrament that does unite us in our holy brotherhood, by Vertue of which we are impowered to acknowledg one Father, which is God; to be made partakers of one and the same spirit of Holiness, and to be set free from the powers of darkness, and admitted into the only true light: For every man who is a believer, is a brother, and no one else; for * the terms are reciprocally used by the Apostle, it being also anciently given to those who were called *The Faithful* *, as they were distinguisht from the persons under catechizing or penance; And therefore in those best days, as no man durst travel to any Foreign Church, in expectation of admission into their Communion, or receiving

* *Vid.* Chrys. *Hom.* 25. *in Ep. ad* Hebr.

* *Just.* M. *Apol.* 2.

ceiving their Assistance and Relief, without Letters Testimonial from the Church which he left; so they who were so recommended, were acknowledged as Good, Catholick and Orthodox Christians, by their admission to the participation of the Lords Supper. And among the Clergy it was an ancient custom, to send pieces of the consecrated bread of the Eucharist * from one Bishop to another, as a Symbol, and Mark of Communion, till the Council of * *Laodicea*, out of reverence to the Sacrament, forbad it, the Prelates afterwards, instead of the consecrated bread, sending some parcels of the bread destin'd to, and prepared for the Holy Sacrament.

* *Iren. apud Euseb. l. 5. cap.* 24.

* *Can.* 14.

Now this mutual participation of Sacraments, and other Offices of Religion, is not unfitly thought by some men to be meant by that Article of the Apostle's Creed, *The Communion of Saints*, the Holy Catholick Church being so denominate from those sacred Rites which are in common to all Christians, whereby they are not only united to God their Saviour, but

but have fellowſhip one with another: And to this purpoſe the ancient Church thought fit in the beginning of the Communion-ſervice, when none were preſent but thoſe who were compleat Chriſtians, and in intire Communion with the Church in all Ordinances, to recite out of the *Diptychs* (which were never read but at the Altar) not only the Names of the famous Princes and Biſhops who were alive, as a teſtimony that they held communion with them, but alſo of all the Saints departed, of the Mother of God, the Apoſtles, Martys, Confeſſors, and others, that they might give a publick teſtimony to the world, that they lived in the profeſſion of the ſame Orthodoxy for which ſome of thoſe Saints were martyred, and in which they all died; magnifying the Name of Chriſt for his goodneſs to his Church, in calling it out of darkneſs into marvellous light, and making them children of God: And whoſoever was left out of thoſe Tables, was by that Omiſſion excommunicate, as is famouſly known in the caſe of St. *Chryſoſtom*. Since therefore all theſe holy uſages are ſo many leſſons of Peace and Union, I will avoid all Schiſm as carefully as I ſhun the

paths

paths of death, and I will conſcientiouſly keep the unity of the Spirit in the bond of peace; I will honour my ſuperiors, and obey their Laws; I will reverence my Holy Mother the Church, and value her Communion, and will ſtudy to be quiet, and to do my own buſineſs.

The Collect.

KEep, O Lord, thy Univerſal Church with thy perpetual Mercy in thy true Religion, and in conſtant peace and godlineſs, that all thy faithful people may do unto thee true and laudable ſervice, and through thy protection may be free from all adverſities, and devoutly given to ſerve thee in all good works; that all who are baptized into the Death of thee, O Holy Jeſus, may die unto ſin, and riſe again unto newneſs of life. Peace and Love haſt thou made the ſum of the Old Law, and injoyned as a new Commandment in the Goſpel. Thy firſt Meſſage to the World was peace on Earth, and thy laſt Legacy was peace to thy Diſciples. Be thou pleas'd therefore to convince all Hereticks, to reclaim all Schiſmaticks, and to correct the prophane and irreligious; cement our breaches, allay our paſſions, pacifie our minds,

minds, grant that we may all speak the same things, and that there be no Divisions among us; convince us, that tho different Modes of Worship shall not disinherit a man of thy favour, yet disobedience to Government is a great sin. Let the Holy Dove hover over those waters, and allay the tempest; and let it teach the world to follow after the things that make for peace, that Jerusalem *may be as a City at unity with her self, and all her children may love and praise thee, who with the Father and the Holy Ghost, livest and reignest ever one God world without end.* Amen.

CHAP. XIV.

Of Alms.

IT is also another end of this Sacrament, to engage all who receive it, to pity the poor, the Alms of the Communicants being usually called * the Sacrifice, because tendred by way of Oblation to God, and given to the poor, as his

* *Vid. Hebr.* 13.15.

his Bedesmen. And canst thou, O my soul, imagine, that thou dost duly observe the Lord's day, and reverence his Sacrament, when thou comest to Church without thy Oblation? Nay, such an honour was it in the Primitive Church to give Alms, that all men were not thought worthy the honour of being admitted to the Offertory, tho permitted to enjoy the other priviledges of Religion: * For neither the unjust *Publican*, nor the Usurer, nor the Executioner, nor any promoter of debauchery and loosenes, were allowed this liberty: For they seriously discountenanced all Fraud and Vice, and accounted that man a Reprobate who endowed a Church with the spoils of the poor: They would not admit of that Shop-keeper to the Communion, who put upon the ignorance of a Customer, and made him pay more for what he bought than the thing was really worth; nor would they allow that man to give his Estate to pious uses, who had gotten it by Extortion, and robbing the Fatherless.

* *Constit. Apost. l.* 4. *c.* 5, &c.

And

And how ſhould this preſent Age bluſh, when we conſider this; eſpecially when we remember, that where no Law bound but that of Natural Conſcience, ſome *Heathens* were aſhamed to commit ſuch Iniquity? Thus * *Hermeas* of *Alexandria*, when an ignorant perſon offer'd to ſell him a book for leſs than the value, corrected the illiterate man's miſtake, told him the book was more worth, and gave him the full price for it. And thus * the great *Selim*, the firſt of that Name, when in the Agonies of death his beloved *Baſſa Pyrrhus* adviſed him to erect an Hoſpital with the money which had by his Order been unjuſtly taken from the *Perſian* Merchants; ſmartly replied, 'Wouldeſt thou, O my 'Pyrrhus, that I ſhould beſtow the Goods 'of other men, wrongfully taken from 'them, upon works of Charity and Devotion, for my own Praiſe and Vain-'glory? No, ſee they be again reſtored 'to the right Owners, and then I may die 'in peace. Where are the Chriſtians

* *Vit. Iſidor. apud Phot. cod.* 242. *p.* 555.

* *Knolles Turk. Hiſt. S. Selim. p.* 561.

who think themſelves thus obliged? And how few are there of us, who do not fall ſhort of theſe Examples of *Heathens* and *Mahometans*?

And in truth, Juſtice is a duty ſo ſacred, that my Alms are Robbery without it, the beſt actions which are founded in injuries, being ſuch ſacrifices as were offered in *Tophet*, where Murther was the Oblation. And to this day it is a * *Maxim* among the *Jews* (tho the greateſt Uſurers in the world), that *when the Sanctuary was deſtroyed, all the gates of prayer were ſhut up, except the gate of fraudulent uſages*; that is, that tho God may be deaf to all other prayers, yet his ears are always open to the cry of thoſe who have been injured, defrauded and rob'd. My Alms therefore ought to be of Goods juſtly gotten, and of them muſt I make my diſtribution with all chearfulneſs, and as often as God gives me any opportunity: Nay, it is my duty to ſeek for occaſions of beneficence, and *to* * *be given to Hoſpitality*; that is, to be earneſt and unwearied in the purſuit of all opportunities of be-

* *Bava Metz.* 59. 1.

* *Rom.* 12. 13.

being charitable: Which command was so intirely complied with in the Apostles time, that * every believer sold his Estate, and made one common stock for themselves and their poorer brethren, the Apostles being the distributers of that stock to every man as he had need. And tho some men affirm, that this custom lasted but a little while, because in St. *Paul*'s time * the men of *Corinth* were obliged to lay aside, every *Lord's-day*, what they devoted to charitable uses; yet this Argument does not prove what it is intended to demonstrate: For probably they gave their prædial visible Estate to the Church, and yet might reserve something out of what they got by their Trades, their Profession, or Labour, to be given weekly to the indigent. And when at last that method was antiquated, * every Christian was obliged once a month, or oftner, as he was willing, to give somewhat to the Church-Treasury: And this money was imployed to feed the poor, to bury the dead, to maintain Orphans,

* *Acts* 4. 34.

* 1 *Cor.* 16. 2.

* *Tert. Apol. cap.* 39.

phans, and to put them into a capacity to get their own living; to make provision for the decrepit by Age or Sickness, to cherish the Shipwrack'd, and to relieve those who were condemn'd to the Mines, or banish'd, or cast into prison for the sake of God and Religion. So universal was their Charity, and so liberal their Inclinations in those good days.

How then can any man satisfie himself that he is prepared to come to this Sacrament, who is negligent of this duty? Do not the Mysteries exhibit to me the greatest Instances of my Saviour's Charity and Compassion? And can I be his Disciple, unless I imitate his Vertues? St. *Gregory the Great* was so scrupulous, that when News was brought him, that a man was found dead within his Territory, he suspecting that he died of want, and that the not timely relieving every indigent person, did cast an Aspersion on his Government, he for that Reason abstained for some time from the Holy Communion. And tho I am not willing to cherish such unnecessary scruples, yet that man does very rashly thrust himself upon God, who neglects any opportunity of doing

good

good when it is offered to him: For who can expect that his Saviour ſhould give him the dainties of his Table, who denies his crumbs to his neceſſitous brother? Nay, the Ancients, rather than ſuffer the poor to want, thought it no Sacrilege to ſell the Church plate for their Relief: And St. *Cæſarius*, when he died, made no other Will but this, *I bequeath all that I am worth to the uſe of the poor*; and St. *Paulinus*, Biſhop of *Nola*, ſold himſelf into captivity, to redeem the ſon of a diſtreſt Widow. There is no way but this to make Freinds of the *Mammon* of Unrighteouſneſs; nor is there any likelier method to reſtore us to God's Love and Favour. Mercy and Truth are the Image of God: And * tho the *Heathens* define a man to be a Rational Creature, and capable of Knowledg, the Scripture defines him otherwiſe, when it tells us, that the merciful perſon is only a man, and that there is nothing ſo venerable in Nature as the Almoner.

* Chryſoſt. *To.* 4. *Hom.* 13. *in* 1 *Tim. p.* 302.

The Collect.

For Quinquages. Sunday.

O *Lord, who hast taught us, that all our doings without Charity, are nothing worth; pour into my heart that most excellent Gift of Charity, the very Bond of Peace, and of all Vertues, without which whosoever lives, is counted dead before thee. Grant this for thine only Son Jesus Christ his sake.* Amen.

CHAP. XV.

Of Love to my Enemies.

BUT it is not enough for me to love the brethren, and to do good to the Houshold of Faith; I must also love my Enemies, and do good to them who intend my Ruin: For *if ye only love them who love you, what reward have ye? do not even the Publicans the same?*

Matth. 5. 44, &c.

And

And if you salute the brethren only, what do you more than others? do not even the Publicans so? Be ye therefore perfect, be ye merciful, as your Father in heaven is merciful; for he makes his Sun to rise on the evil and on the good, and sends rain on the just and on the unjust. Our blessed Saviour therefore says to me, and to all his Disciples, *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven.* This is the perfection of Vertue; this the glory of our Christian profession; and herein do the Laws of our blessed Master out do all other Schemes of Morality: * Nor could either *Jew* or *Gentile* approach to so sublime a degree of compassion, which is truly Evangelical, and a Lesson only learnt in the School of Christ. And therefore the Confessor at *Alexandria*, whom *Cassianus* mentions, answered like himself, when his *Heathen* Adversaries pursued him with all sort of Contumely and Reproaches, and at last disdainfully ask'd him, *What Miracle did your Master Christ-*

* *Vid. Tert. ad Scapul. Athenag. Legat. &c.*

ever do? When he made this Return, *It is no mean Miracle that he hath wrought in me, that I can tamely hear your Reproaches, and not be concern'd at the Injury*; that I can suffer you to revile me, and can at the same time bless and speak well of you.

At this Sacrament I commemorate the Death of my Redeemer, who died for his Enemies, and offer'd his Merits to those who crucified him, as well as to those who oblig'd him. And this is that particular Accomplishment of the Divinity, that is proposed to our imitation: For whereas an attempt to be like God in Power and Majesty, degraded *Lucifer*, and his confederate Angels; and Resolves to attain to the degree of wisdom which the Creator possesses, banish'd *Adam*, and undid his posterity; the transcribing the copy of the divine goodness and compassion, will re instate the world into a better Paradise, and give men the place which the Fallen Spirits deserted. Nay, many times an act of mercy proves successful beyond expectation, and delivers an Adversary not only from temporal wants, but from eternal horrors: And I may make a Convert of that Enemy whom I pity and relieve,

lieve. And if to know the art of true Charity be a greater priviledg than to be crown'd with the Majesty of Kings, then to convert a soul is a nobler Alms than to give a Million of money to the stock of the poor.

And it is very remarkable, that our Saviour hath not only made this duty of forgiving Injuries * a necessary and indispensible qualification, to fit me for the receiving of God's pardon; but seems to imply, that upon one act of Obstinacy, one Refusal to obey this Injunction, my former sins, that have already been forgiven me, shall be brought again to remembrance, and be the cause of my condemnation: For when in the * Parable, ten thousand Talents were remitted to the disabled Servant by his Lord, and the Obligation cancell'd; yet when the same Servant dealt unmercifully with his Fellow servant, his Lord delivered him to the Tormentors, till he should pay all that was due to him: *And so shall our Heavenly Father do to us, if we from our hearts forgive not every one his brother their trespasses.*

* *Mat.* 6. 12, 14, 15.

* *Mat.* 18. 27, 34.

And

And for this Reason, I cannot but think it a commendable custom in *the Greek* Church, in which, during the celebration of this Office, not only the Deacon; who assists, begs pardon of the consecrating Priest, as St. *Chrysostome*'s Liturgy injoins *, but the Priest who consecrates, takes care to reconcile himself before he approaches the Altar; and the assisting Priests also bow toward the people, as an instance of their begging forgiveness, if they have offended any one there present: After which every Lay Communicant immediately before he receives, says aloud, *Christians, forgive*; to which the Congregation answers, *God shall forgive you.* And in the Primitive Church the Deacon was bound to say aloud, *Let no man who is not in perfect Charity, dare to approach this Table.* And the better to demonstrate the Churches Resolutions in this case, as *Easter* was the most solemn time of giving the Eucharist, so in the foregoing week, on *Maundy Thursday*, the Penitents were solemnly admitted to Communion: For whereas on that day

* Smyth's *Acc. of the* Greek *Church. p.* 143.

day the bleſſed Sacrament was always adminiſtred, becauſe that was the day on which it was inſtituted; * ſo on that day alſo were the Church-cenſures remitted, becauſe on that day our Holy Saviour delivered himſelf into the hands of the *Jews* for our Redemption; the * Penitents being brought up to the Altar before which they kneeled, and being reconciled by the Impoſition of the Prieſts hands, were afterward communicated. All which were Inſtances of the Church's Charity, and an excellent Rule how we ought alſo to demean our ſelves toward our Enemies.

* *Innocent. Ep.* 1. *ad Decent. cap.*7. Ambr. *li.*5. *Ep.*33.

* *Conc. Carthag.*4. *Can.* 80, 82.

I therefore think my ſelf bound to pray as heartily for my moſt malicious enemies, as for my own ſalvation And I cannot but remark the folly of the *Romaniſts*, who, tho they ſay all the reſt of their prayers on *Good-Friday*, kneeling, do alter that poſture when they pray for the *Jews* (as they alſo omit ſaying the *Amen*), and that for theſe poor Rea-

Reasons *: 1. because the *Jews* mock'd our Saviour with bowing the Knee, and saying, *Hail King*. 2. Because all their prayers cannot alter the Divine Decrees, nor shorten the time, their conversion not being to commence till the fulness of the *Gentiles* be brought in. But the Arguments are vain and frivolous, and the usage savours of a narrow and a contracted soul: For to ingross salvation to my self or party, is Christian Judaism; it is impropriating the *Messiah*, and depriving all others of the capacity of being happy.

* *Durand. Ration. lib. 6 cap. 77.*

So that if I consider my Relation to the rest of the world, either as a Man, or a Christian, I cannot but account my Adversaries (whether they be so to my person or principles) in the number of my Friends, and such as do me good: For by envious exclaiming against my Irregularities, they engage me to more circumspection and greater care in performing my duty to my God, the world and my self. And they give me occasion to manifest my Patience, my Humility, and self-denial, with many other

other Vertues. And were the Malice of my Enemies never so causeless and inveterate, and the Injuries done me, never so great, yet they have not crucified me; But so did my Saviour's Enemies deal with him, while he forgave them, and interceded for them.

And hath not that my Saviour * injoin'd me, rather to leave his service undone, than that my duty to my Neighbour; rather to leave my Gift at the Altar unoffer'd, than to make the Oblation without being in perfect charity (for * the Fathers generally understand that passage of the Holy Sacrament:) ‖ "If I cannot forgive, "ten days fasting will "not fit me for this "Altar; For where Envy and Malice "dwell, neither the Fast nor the Festival "do any good. Where Envy abides; "thence the Spirit of God is banisht: "And what hopes can that man have "of salvation, who is destitute of the "Holy Ghost? There is nothing therefore that can excuse me from the practice

* *Matth.* 5. 24.

* Tert. *de Orat. c.* 10. *Optat. lib.* 6. Chrysost. *in loc* &c.

‖ Chrysost. *To.* 6. *p.* 622.

ctice of this so amiable a Vertue, which intitles me to a conquest of my Passions, and makes me Master of my self. Revenge is not my Province; God will repay. And tho it may make me for a while uneasie not to pursue it, yet I am sure it is much more uneasie to be damn'd, and to be confin'd to eternal torments.

The Collect.

BLessed Jesu, who when thy Sacred Body suffer'd its acutest pains, and when thy Innocent Soul felt its most afflicting Agonies, wert ready to implore thy Father's Forgiveness on thy most imbitter'd Adversaries; be thou pleas'd to forgive my Enemies, Persecutors, and Slanderers, and to turn their hearts; and so enable me by thy Holy Spirit to walk in thy steps, that I may bless them who curse me, and do good to them who hate me, and pray for them who despightfully use me; whether they are my Enemies justly, or without a cause; willfully, or unwillingly, by what means or way soever they have done me Injury; Father, forgive them, as I desire thou wouldest forgive me: For no man

can

can use me worse than I have deserved at thy hands; and when they curse, then do thou bless. And be thou pleas'd to remove from me, and all Mankind, all Bitterness, Wrath, Anger, Clamor, Evil speaking and Malice, and whatever grieves thy Holy Spirit; that we may be kind one to another, tender-hearted, forgiving one another, even as God, for thy sake, hath forgiven us; that the Spirit of Love may subdue all desires of Revenge; that we may be Followers of those Rules which be first pure, then peaceable, and at last may be admitted into the Habitations of Eternal Concord and Unity, through thy Merits and Mediation, who art the great Reconciler, the Angel of the Covenant, Jesus Christ the Righteous. Amen.

CHAP.

CHAP. XVI.

Of Love to the Holy Sacrament.

WHen I love any man ſincerely, every thing that hath a Relation to my Friend, is dear to me, and of a particular value. I look upon a Ring given me by a living Friend, as a Remembrancer of the Donor, and his Affection; but if it be given to me at his death, and that death a Martyrdom, and the Ring be dipt in the ſacred blood (* which was ſometimes practis'd by the Martyrs), it upon that very account becomes venerable in my eyes; and I reflect on it with a deep reſpect intermixt with love: and ſuch is the bleſſed Sacrament to me. When Jeſus was crucified, his Paſſion, for the time, was very terrible; the Earth ſhook, the Rocks rent, and the Sun was Eclips'd; but ſuch things eaſily die in our memories, unleſs reqreſented by ſomething viſible, by ſome outward ſign. The

* *Act. Paſſion. ſſ. Perpet. & Fœlic. p.* 34.

The ſight of *Calvary* muſt needs engage a modern Traveller to remember a bleeding Saviour, who died there ſixteen hundred years agon. And as the marks of our Redeemer's Foot-ſteps, when he aſcended, which made their impreſſion in the ground, and continued viſible * till the Fifth Century, could not but preſently recall into the thoughts of but a tranſient conſiderer, the Hiſtory of the Triumphs of Jeſus, which were the Reward of his ſufferings (and ſuch ſights, without doubt, wrought wonderfully in the primitive Martyrs, when the Blood of a dying Redeemer was yet warm, and thoſe Memorials not defac'd, who lookt upon the places with Reſpect, and there built Churches to perpetuate the Memory of the Mercy.) It is true, afterwards thoſe places adminiſtred to ſuperſtition; and I am ſorry to ſay, ſo did the Sacrament too; and to Idolatry alſo, tho it owes its Original to divine Inſtitution.

* *Paulin. Ep* 11. *ad Severum.*

When therefore I contemplate theſe ſymbols, I not only remember my Maſter, as he hath obliged me, till his ſecond

ſecond coming, but I alſo put an Eſtimate on his Inſtitution; I account it an Honour to be admitted to his Table, and I long for frequent opportunities of going thither; and nothing can ſatisfie me but ſuch an Entertainment: For the higheſt degree of Holineſs is moſt acceptable; And I am no Chriſtian, if I love not my God with all my heart. And nothing leſs than a vigorous paſſion, and the deſires of a neceſſitous perſon, deſerve to be called love to the Euchariſt. Nor dare I deſire it, to gratifie any by-end, but to ſave my ſoul: For if I long for it only out of wantonneſs, the Bread may feed my body, but it will never ſupply the wants of my ſoul; the Wine may cheer my ſpirits, but never refreſh my mind. Nothing leſs than tranſports can expreſs the ſenſe of the devout perſon on ſuch an occaſion: 'Lord, how ſad 'was I when I came laſt from thy Ho'ly Temple? And had I not great 'Reaſon to be ſo, conſidering, that I 'left thy ſervice to be involv'd again in 'the world? How tedious hath been 'the time ſince I laſt communicated 'with my Jeſus? And when ſhall I 'come

'come again, and appear before him, 'that I may meet my Saviour in his 'Mysteries, and converse with him with 'delight, and true satisfactions? * *Like as the hart pants after the water-brooks, so longs my soul for thee, O God: My soul is athirst for God; yea, even for the living God: When shall I come and appear before the presence of God?* My Saviour, when he first ordained this Sacrament, exprest himself with Earnestness and Vehemence: * *With desire have I desired to eat this passeover*; that is, according to the expressions of the *Synagogue Greek*; I have heartily desired, I have passionately longed to do it: and yet he had no need of Sacraments to strengthen or confirm him. And should there not be in me the same mind, and the same measure of Love that was in my Redeemer?

* *Psal.* 42. 1. 2.

* *Luke* 22. 15.

Wise men tell us, that three things incite the will, and create love; Excellency, Difficulty and Absence: and all these meet here: 1. This is the most sublime Mystery of our Religion, and the

the most excellent; And therefore the Fathers give it the most Honourable Titles, and call it the *Mystery*, and the *Sacrament of Sacraments*, &c. Nor can any enjoyment make me more happy, but being admitted to the Marriage-supper of the Lamb in Heaven: For neither eye hath seen, nor ear heard, nor can the heart of man conceive the present Favors which God in this life bestows on them that love him.

2. It is no easie slight thing to be a Worthy Communicant. The deepest Sorrow, the heartiest Resolutions, the most unalterable Vows, and the strictest Obedience, are qualifications indispensibly necessary to worthy communicating. The Table of God is not lightly to be talkt of, much less presumptuously to be addrest to: And therefore the Fathers, when they mentioned the Holy Eucharist, because their Congregation was mixt, only hinted at things, and subjoin'd, * *Those who have been partakers of that Table, know what we mean.* And others are not fit for such sublime Notions.

* ἴσασιν οἱ μεμυημένοι. Chrys. *Passim.*

And

And for this Reason * St. *Austin* preaching on that Text, *My flesh is meat indeed, and my blood is drink indeed*, purposely avoids a plain Explanation of the words: And that he might tempt that part of his Auditory which had never received, to a love to that Sacrament, he uses this way of Reasoning, 'If thou, who art a *Catechumen*, art 'willing to be instructed in this Mystery, 'now is the Feast of *Easter*, enter thy 'name among those who are to be baptized at the Festival, and then thou shalt 'be inform'd. If the time do not invite 'thee, let curiosity incline thee. And for this Reason the Table whereon the consecrated Mysteries were plac'd, was concealed * with Curtains from the view of the people, during the first Service and Sermon, till the Communion-Office began.

* *Ser.* 46. *de Verb. Dom.*

* ἔσω πετάσματα.

3. The day that I long for, is to come, and the substance represented under these symbols, is in Heaven: For they shall contain the Son of Man till the time of the consummation of all things. But till I see him in his Glory, this is the most pro-

proper and most advantageous way of enjoying him. I know not how long it shall be ere I die, and go to the lover of my soul; and therefore I will converse with him in his Ordinances: nor know I but I may die to morrow; and therefore I will, if I can, communicate to day. For how can I live without him either in Person or Representation, who is the light of my eyes, the joy of my heart, and should be dearer to me than my Life and Being.

It is a strange whimsey, I acknowledg, in * *Father Celot*, the *Jesuite*, "That the "multitude of *Masses* "bring so much glory "to God, and so much profit to souls, "that there could not be too many, if "not only according to *Moses*'s wish, all "the Lord's people were Priests; but al-"so if all men and women, if it were "possible, and all inanimate bodies, and "even brute beasts, were turn'd Priests, "to celebrate the *Mass*. (And yet every Priest in the *Romish* Church is bound to say *Mass* every day). Nevertheless I must say, it were well to be wisht, that both by Priest and People this Sacrament were

* *De Hierarchia. p.* 611. *Ed. Rotomag.*

were addreſt to with greater frequency and more Reverence; and that all the parts of the Creation were imployed in praiſing their Creator. For can I be happy too often, or too much? I will therefore love every thing that bears the divine Image ſtampt upon it, and nothing ſhall occaſion my thinking the Table of the Lord contemptible.

The Collect.

My ſoul, O Lord, is delighted with thee, and with whatſoever hath a relation unto thee: Thy Name is Holy and Reverend in my thoughts, thy Word Powerful and ſacred in my ears, thy Body and Blood ſweeter than Honey to my mouth, and beyond all Delicacies to my taſte: Give me therefore, gracious Lord, frequent occaſions of calling upon thy Name, of hearing thy Word, and receiving thy Myſteries, that my Saviour may dwell in my heart by Faith here, and hereafter I may dwell with him in the Viſion of his Glory to all eternity. Amen.

CHAP. XVII.

Of Resignation and Self-denial.

NOR must this love which I profess to my God and his Ordinances be faint and weak, but it ought to be strong enough to conquer all that opposes it: For can I say, I love God, if I deny him preference in my esteem to all things else? For if I love Father or Mother, or any other Relation, or my own Ease, or Life it self beyond my Saviour, I am not worthy to be called his Disciple, and am unfit for the Kingdom of Heaven. 'Tis a *Maxim* in the School of Jesus, * *If any man will come after him, let him deny himself*; and that not by way of Ceremony or Complement, with the Elder Brother in the Gospel, who said, *I go, sir*, but went not; but with the greatest sincerity, and the most intense zeal. For to be a Christian is to be a Follower of the Son

* *Mat. 16.24. τὸν τέλειον ἀρνησιν σημαίνων. Theophil. in loc.*

Son of God, who paid so exact a deference to his Father, that tho his own and his Father's will were the same, yet he protests, that he came into the world * *not to do his own will, but the will of him who sent him*; and that when nothing else could do it, when Sacrifices and Burnt Offerings were insignificant, then was it Recorded of him, that he came to do the will of God. And what greater Instance could be given of this his Piety, than that act of intire Resignation in the Garden? 'For, *as* '* *an acute man observes*, he, 'in the manner of expressing this act of his Humility in the Three Evangelists, supercedes all scruple, and clears all evasion: 'for in St. *Luke* 22. 42. it is, *Not my will, but thine be done*: In which words he resigns the faculty of his will, the whole 'power of it into his Father's hands. 'In St. *Mark* 14. 36. it is not *what I will*, 'but *what thou wilt*; wherein he resigns 'the act and exercise of his will. But 'in St. *Matth.* 26. 39. it is, *Not as I will*, '*but as thou wilt*; wherein he submits his 'will not only as to the act and power of

* *John* 6. 38.

* *Chillingw. Serm.* 5. *p.* 71.

'it, to do what God shall command him, 'but is willing to do it God's way, and 'after what manner God shall please. 'Nor can any man conceive a degree of 'Obedience beyond this. This was his Glory. Nor did it lessen his Excellencies or his Happiness: For notwithstanding this his Humiliation, he was always glorious, and always blest; as the Angels, when they leave the Throne of God, and come down on Earth, carry their Heaven with them, or rather find a new one in their Obedience.

And ought not I to learn of this our great High Priest, not to remove mountains, or to curb the winds; not to feed five thousand by Miracle, or to raise the dead, but to be humble and meek, to deny my self, and to depend on God? How should this Love of Christ constrain me? For can there be any room for pride or covetousness, for lust or ambition, for wantonness or intemperance, when I have given my self intirely to my Saviour? *Since* * *they who are Christ's, have crucified the flesh, with the lusts thereof*, and must resolve to love nothing but their Saviour, to hate nothing

* Gal. 5. 24.

thing but disobedience, to dread his power only, and to grieve at nothing but his displeasure. To such persons all things else are insignificant, and cannot cheer the heart, unless he vouchsafe his Favours, and the light of his countenance.

And tho perhaps my portion may be severe, and my province difficult, yet I cannot expect to be better treated, when my Master's Cup was so imbitter'd. It could not be expected, that our Redeemer should love his Disciples better than his Father loved him, who was his only begotten and beloved Son. But when God loved thee most ardently, O my Saviour, he inured thee to labours and sufferings, to great conflicts and strug-
lings. And thus he * con- * *Heb.* 2. 10.
secrated thee to be our High
Priest, and gave thee perfection by thy adversities. For such a sacrifice became us; and his sufferings were a great testimony of his Innocence: For not only the Blood of the Oblation was first let out at the foot of the Altar, to emblem the mortification of our passions before we approach our Maker; but it was also observable, that every beast was not thought

fit to make a Sacrifice: Sheep and Doves, Creatures famous for their harmlesness and their purity, for their innocence and their tenderness, were destin'd to the Altar, while Dogs and Swine, and other creatures that delight in Rapine or Pollution, were banisht from God's House. And can I expect to communicate with my *Jesus* in his Kingdom, who refuse to share with him in his sufferings? How unreasonable is it to expect, how impossible to be conform'd to his Ascention and Triumphs, without a conformity to his Indignities and Passion, to his Agonies and Crucifixion? For that Text, *If any man will come after me, let him deny himself*, is a Prophecy as well as a Precept; and so must be fulfill'd in the Church as long as it hath a being; and every good man must do what St. *Francis* and others are only feign'd to do; *he must bear about in his body the marks of the Lord Jesus.*

Nay, it is one of the conditions on our part of the Covenant which we make with God in the Sacrament, To be ready, if need be, to die with, and for that Saviour of ours, who hath given us his own most precious Body and Blood, to represen

present his dying for our sins. For if the love of St. *Thomas* was so great to *Lazarus*, that he was content * to die with him, how much more should I be ready to lay all my concerns at the feet of my Redeemer? For of him * *Origen* understands St. *Thomas* to speak. How acceptable therefore would Martyrdom be to me for such a friend? And how preferable to the Ease and Honours, the Pomps and Voluptuousness of this sensual and giddy world? Poor St. *Romanus*, when he was Repriev'd from Execution, expreſt himself with much grief *, *Romanus is not worthy the Honour of Martyrdom.* And when the holy ‡ *Gordius* was to be beheaded, he was troubled at nothing but that he had but one life to lose for his dearest Redeemer, and would have been contented to have shed his blood for his Saviour, as often as he had shed his tears for his sins, had God given him Powers adæquate to his Will and Resolutions:

* *John* 11. 16.

* *Ap. Theophyl. in loc. p* 721.

* *Theodorit. Eccl. Hist. l.* 3. *c.* 17.

‡ *Basil. Orat. in S. Gord.*

For what can check the Sallies of a Seraphick Passion, or daunt that man who lives above the world? And what should hinder, but that I also should exert as great Courage, and as much Resolution, and love my blessed Master as much and as heartily as they? I am sure my Obligations are as great; and therefore my Gratitude should be as eminent and illustrious.

The Collect.

SEnd down, O Lord, the Spirit of Power into my heart, to triumph over the degenerate and fearful Spirit that resides there: Enable me to subdue all my Passions to the Laws of Reason and Religion; to mortifie my Lusts, and to deny my self, that what thou determinest may be my choice, and I may devoutly and humbly resolve to make thy will the Rule of all my actions, through the merits and mediation of the great High Priest, and Bishop of Souls, Jesus Christ the Righteous. Amen.

CHAP.

CHAP. XVIII.

Of Humiliation before the Reception.

AMong the many duties preparative to Worthy Receiving, Fasting, humiliation, and intense devotion, are not of the least use and advantage, tho the world is so much a slave to sloth and ease, and hates any thing that is laborious and painful, most men being like * *Dionysius* of *Heraclea*, who finding the pains of the *Gout* too strong for his principle of *Apathy*, deserted the *Stoicks*, and turn'd *Epicurean*; an undeniable evidence, how much more we are guided by our Senses than our Reason. But notwithstanding all our prejudices, these methods of severity are very requisite to compleat our preparations for the Lord's Table.

* *Cicer. Tuscul* 2.

The Fathers generally obſerve, that *Adam* undid himſelf, and was the cauſe of our Ruin, by tranſgreſſing the Rules of Abſtinence, which his Maker had preſcribed him in Paradiſe: That when the Old World indulg'd to the gratifying their extravagant Appetites, then their deſtruction was at the door (they were drown'd firſt in their full Bowls, and then in the Deluge): And that *Job*'s children, while they were in the height of their mirth and feaſting, were upon the brink of their graves; with many other ſuch Inſtances. And therefore the Chriſtian Church, in imitation of the *Jews*, who faſted twice in the week, kept alſo their ſolemn Meetings on every *Wedneſday* and *Friday*, on which they pray'd heartily, and heard the Word of God gladly, and at Three in the Afternoon, firſt received the holy Sacrament, and then went to their ordinary meals. On theſe days they humbled their ſouls, and ſent up ſtrong cries to God for the pardon of their ſins, and the diverting of the divine Judgments from themſelves, and all the world. But as if thoſe days of Mortification would not be ſufficient, they appointed the *Lent-Faſt*, to be in an eſpeci-

al

al manner a time of preparation to the blessed Eucharist: At that time they inured themselves to all sorts of hardship; they abstained * from their Baths; they drunk nothing but water, and did eat nothing but Bread and Herbs (not changing dull and heavy Flesh for Fish and Wine, the Dainties of the Old *Epicures*, as the *Romanists* do *): they frequently watcht all night, and when they slept, lay on the bare ground: And lest people, thorow the weakness that cannot but succeed such severities, might fall asleep in the Church, they had among the *Eastern* Christians * an Officer to awaken all drowsie persons, and to bid them be intent on the duties of the season: Then also they made their frequent Confessions, heard Sermons every day, and practis'd

* *Constit. Apost l.* 5. *c* 17 Chrys. *To.*5 *p.* 581, *&c.*

* *Nay, the present* Greeks, *during* Lent, *will not so much as mention the word Butter Cheese, Flesh, Fish, without the following* Parenthesis, τιμὶ τὶς ἁγίας σαρακοστὶς: *that is, with reverence to the holy* Lent *be it spoken* Grelot's *Voyage. p.* 143.

* *Typic. Sabæ. cap.* 5. *p.* 9. ἐξυπνιστής.

practis'd all the Rules of Self-denial, and took care, not only that their Diet should be mean, but their * Habit coarse: Their Penitents were covered with rough sackcloath, and sprinkled with ashes, till their faces were lean and dis-figured with their abstinences: For he who pamper'd himself while the Church fasted, was look'd on as an *Atheist*, or an *Epicure* (says *Tertullian*); 'That his Belly was 'his God, his Lungs his Church, his 'Paunch his Altar, and the Cook his 'Priest; That the steams of his cramm'd 'Dishes past with him for the blessed Spi-'rit, and his poynant Sauces were look'd 'on by him as the influences of the Holy 'Ghost, and his Belchings as Prophecy; 'that all his Charity was warm'd in the 'pot wherein his Dinner was boyled, his 'Faith kept alive in the Kitchen, and his 'Hope preserv'd from starving by his divers 'Dishes.

* *Tertul. de Penit. c. 9. & de Jejun.*

They were not to be perswaded that a small degree of penitence would attone for a great Crime, and take off the Ecclesiastical Censures. Those who were reconciled were not admitted to the Holy Com-

Communion, till they had addreſt to the ſpiritual Guide, and had his benediction and the Prayers of the Church. But many Criminals were never admitted to the priviledges of the Altar till the day of their death: and ſome were left wholly to the mercy of God (eſpecially if the man had relaps'd *: For as they never baptiz'd any man twice, ſo they never admitted any man twice to publick Penance: For ſhould they have done ſo, the Compaſſion of the Church would have brought her Laws into contempt. And tho the Church hath ſince thought fit to give Tranſgreſſors better hopes, by an eaſier Remiſſion of her Cenſures, to let the *Novatians* know, (who thought the ancient Diſcipline indiſpenſible, and for that Reaſon denied the firſt Paragraph of the Eighth Chapter of St. *John*'s Goſpel to be Canonical, becauſe it afforded an Example of ſuch Lenity in the Remiſſion of groſs ſins) that ſhe had ſuch a power; yet it were to be wiſh'd, that the ancient Diſcipline could be retrieved to curb the Extravagancies of a looſe, ſenſual, and Atheiſtical Age, whereby notorious, vile, and profligate ſinners were bound

* Ambroſe *de Pænit. l.* 2. *c.* 10.

bound to Ten, Twenty, or Thirty years Penance, and ſometimes longer, proportionate to their Crimes, and the heinous Circumſtances that attended them. This would repair the Ruins of Religion, and reſtore the loſt Reputation of deſpiſed Chriſtianity.

In thoſe beſt days their holieſt men inured themſelves to the greateſt ſtrictneſſes. And what extraordinary performances muſt we think were then required to fit a groſs Offender for the Holy Communion? For they had learnt, that ſuch ſeverities are the proper method to ſubdue the body, and deliver the ſoul from the drudgeries and impoſitions of its ſenſual Appetites; That to fatten the body is but to make the Priſon of the ſoul the ſtronger; that the mind is then beſt enlightned, when it is free from the burthen of meat, and the cares of the world; and that the longer a man faſts while he prays, the fatter and more acceptable will be the ſacrifice of his Devotion; and that when * *Cornelius* did ſo, then came the Viſion that brought ſalvation to his houſe: But above all, they remembred our Holy Re-

* *Acts* 10.

Redeemer's * Injunction; and that this was the time in which *the Bridegroom was taken away from the earth*; and that therefore *the children of the bride-chamber ought to fast.* Nor will every slight degree of sorrow serve to express the Resentments of such a loss, and the sins that caused it: For when I look on him whom my Transgressions have pierc'd, I ought to *mourn as one mourns for his only son; and be in bitterness, as one that is in bitterness for his first-born.*

* *Mark* 2. 19, 20.

And is it not a shame to the Christians of this Age, not to follow such an excellent pattern? But why do I call my self and others to the imitation of the Vertues of the Disciples of Christ? * The very *Heathens* will make us blush at the Day of Judgment, who advise their Friends to inure themselves to Hunger and Thirst, because those things do wonderfully advance a man in the study and practice of the Laws of Wisdom.

* *Simon Coriar. Ep.* 12. *inter Epist. Socrat. & Socratic. p.* 28.

But

But here I must observe, That every Abstinence is not a Fast: For I may be kept from meat either by poverty or business, by the Rigor of my Enemies, by the Violence of a Disease, or the injunction of my Physician: But that which makes a Fast in the Ecclesiastical sense of the word is, when it answers the ends of Religion, and the performance is directed to the good of my soul. Nor does every Fast which is voluntarily undertook for the ends aforesaid, presently commence an acceptable Sacrifice to God, unless it be attended with all other virtuous performances. The Patriarch of *Constantinople*, called *John the Faster*, lost the Reward of his abstaining from all sorts of Delicacies, while he could not abstain from Pride and Vain-glory, but disturb'd the world with his pretences to the Title of *Universal Bishop*. Nor did the men * of *Alexandria* fast to any purpose, but *to smite with the fist of wickedness*, when during this solemnity, they murder'd the most excellent Philosopher *Hypatia*. This is truly Superstition, to seek to bribe God with little Observances, and to trample on his more obli-

* *Socrat. Eccle. Hist. l. 7 c. 15.*

obliging Precepts. So the *Pharisees* dreaded being defiled, should they but enter into a Court of Judicature during the Paschal Solemnity, but were nothing affrighted at the contriving and compassing the Death of the Innocent Jesus.

When therefore I oblige my self to fast, I propose to my self the pattern of one of those venerable Sages who had gotten an absolute conquest over their Lusts, and had *so kept under their bodies, and brought them into subjection*, that they were no longer apt to rebel against the Precepts of Reason and Religion And to my Abstinences I joyn my Tears, remembring that excellent advice of * *Symeon Stylita, Never to communicate but with the deepest compunction and heartiest sorrow for my sins*, till I have moistened the holy bread with my tears. And when I weep, I will pray with the greatest ardors of love, and the strongest bent of my mind, but with the least outward motion imaginable, lest that should seem to savour of the Theatre, and not of the House of God.

* *Apud Leont. Allat. de Symeon.* p. 23.

It

It was the mistake of the Old * *Gymnosophists*, That the higher they leapt in their sacred dances, wherein they praised their Deities, they came so much the nearer to Heaven, and rendred themselves and their actions thereby the more acceptable to their Gods. Nor do I think, that *Ignatius Loyola*, and other of the *Romish* Saints, were ever the more in God's favour, because they are said to be lifted up above the ground in their prayers, as if Angels carried them so much the nearer to the Throne of Grace. This also is a priviledg the *Heathens* have pretended to, and perhaps with as much Right as our Modern Votaries: For * *Jamblichus* is reported, when he pray'd, to have been raised up Ten Cubits above the ground, and his Face and Garments to have been chang'd into a bright Gold-colour; but when the Devotions were done, he return'd to his former colour and station. Nay, greater things than these may be done, and yet a man be no Favourite to the Almighty. But if I pray fervently and devoutly; if my heart breathe out its

* *Philostrat. vit. Apollonii Tyan.*

* *Eunap. vit. Jamblich. Init.*

its complaints, and longs to be delivered from the burthen of its sins; if my soul hunger after Righteousness, and be athirst for the living God, longing to come into his presence and to partake of his gracious dispensations; then, tho my tongue be silent, and my lips stand still, I may safely presume, that I shall have profit when I pray unto him. And by this means shall my soul mount upward, when to my fasting and tears I joyn my supplications and my alms: For they are the wings of the mind. Nor will I doubt, when I am so prepared, but my God will hear me, and accept of me, and send me away with a blessing.

The Collect.

O Lord Jesu Christ, who in the days of thy Humiliation, didst offer up Prayers and Supplications, with strong crying and tears, unto him that was able to save thee from death, and wert heard for that thy Piety; melt, I beseech thee, my obdurate heart, till it become soft, and fit to receive thy impressions: Represent to me my sins, and thy sufferings, to make me

sor-

sorrowful; and set before my eyes the vanity of the world, to wean me from depending on it: Enable me to beg earnestly, and never to desist, till I receive thy benediction; that I may trample upon all the pomps and pleasures of this life, and settle my Affections upon that which is to come; that I may love and desire all opportunities of Communion with thee on Earth, till thy Merits procure for me a place at thy Table in Heaven. Amen.

CHAP. XIX.

Of Joy and Resolution after the Reception.

IF it be just and reasonable, that our Thanksgivings should be proportion'd to the Excellency of our Enjoyments, and our gratitude be adequate to the beneficence of our Patron; how eminent and exceeding should my joy be, when I have been honoured with the society of my God, endowed with the purchase of my Saviour's Blood, and admitted to the Com-

Communion of Angels, and the Priviledges of the Saints? If * the *Baptist*, when the unborn Infant, Jesus, came to his Father's House, leapt in his Mothers womb, and gave such early Testimonies of his Veneration to the *Messiah* (as the Legend tells us, That * St. *Benedict*, before he was born, sung distinctly with his Sister *Scholastica*, to the praise and glory of God), how much more solemn should my Exultations be, who have been admitted to entertain an adult Saviour, and to be a sharer in his Triumphs? So true, and so hearty should my joy be, as that which a new Convert experiments, who hath been lately rescued from a state of folly and fear, and admitted into the number of the Sons of God. Or rather it should match the mirth of Nuptials: For in this Sacrament is my Soul married to my Holy Redeemer: Nay, my inward satisfactions should express themselves, as a victorious Army glories in its Conquests; every noise should be a shout, and every sentence a part of a triumphant song: For my dearest Saviour, by his Death, con-

* *Luke* 1. 41.

* *Vid. Card. Bona de Divin. Psalmod. cap.* 18. *Sect.* 3. *p.* 893.

conquer'd his Enemies, and by the Symbols of that Death, enables me, his meanest and weakest Servant, to rout the scattered Forces of the Kingdom of Darkness.

Such a demeanor agrees to the practise of the *Jews*, who injoyed but a shadow of this blessed Sacrament: It agrees to our blessed Master's actions at the Celebration, to the Nature of the Ordinance, and to the Customs of the Primitive Christians. The *Jews* (whose Passeover was only a commemoration of their deliverance out of *Ægypt*, while our Paschal Lamb hath set us free from spiritual and eternal Thraldom) never did eat the Lamb but they sung the great *Hallel*, which begun with the 113*th*, and ended with the 118*th Psalm*. And because to have but such a blessing in view is an happiness, they begun and ended the Ceremony with the expressions of their thankfulness: * for they sung the 113*th* and 114*th Psalms*, before they did eat the Passeover, and the other four *Psalms* after they had fed upon that Sacrifice. And accordinly did our Saviour: For we have the strongest probability,

* *Buxtorf. Hist. Sacr. Cœnæ.*

lity, that he, who did in other Ceremonies comply with the injunctions of the Synagogue, would not in this particular be ſingular; and therefore are apt to believe, * that the Hymn which he ſung before he went out to the Mount of *Olives*, was the great *Hallel:* But if it were not the ſame, it was, doubtleſs, ſome Laud to the Almighty, as for all his Benefits, ſo particularly for his Sacraments. And this is highly worth conſideration, that when Jeſus ſung this Hymn, it was the *Eve* to his cruel and unparallel'd Tragedy, that the Man of Sorrows, who all his life long did eat the bread of affliction, and quench his thirſt with his tears, having the Croſs in view, ſung an Hymn. 'Twas a diſmal and affrighting Evening; But God *gives the good man ſongs in the night*, while the ſinner is aſtoniſh'd with the Terrors of a diſturb'd Conſcience.

* *Mat.* 14 26.

And as this Joy agrees to the Cuſtom of the Synagogue, and our Maſter's practice, ſo it properly correſponds with the intention of the Inſtitution: For tho Thankſgiving be but a part of the Office, yet becauſe the denomination is given from

from that which is most eminent, the whole Service is called, *the Eucharist* by the ‡Apostle, because, ‖ "when we "communicate, we have "greater cause to rejoice "than to supplicate: For when we are "made partakers of these Mysteries, we "have received many more favours than "we want: For of the things that we "want, some we cannot yet attain unto, "as the incorruptibility of our bodies, "and our translation to Heaven: Some "we have forfeited by our frequent Re-"lapses, as the Gifts of the Holy Ghost, "our Health and our Riches. So that "were we as pious as we ought, there "would be even in this world no need of "supplications: all our Offerings would "be Eucharists and Praises. But our "sloth and our negligence are the causes "of our needs. Do we beg Remission "of our sins? Was not that given us in "Baptism? And how came we, but by "our own fault, to need it again? Do "we want Heaven? Does not the Scrip-"ture tell us, the Kingdom of Heaven "is within us? And were we not made "Sons of God in the Laver of Regenera-"tion?

‡ 1 *Cor.* 10. 16.

‖ *Cabasil. Expos. Liturg. cap.* 52.

"tion? And if Sons, then Heirs; Why "then do we so pray? Because we have "forfeited that Estate, and deserve to be "disinherited, and to be made of Sons; "Servants: And do we want Temporal "Blessings? We should first seek the "Kingdom of God, and all these Things "would be added.

When we ate fit to communicate with God, our Wants are inconsiderable, and our greatest Employment in the duties of Religion, is to celebrate his Condescention, to admire his Goodness and Patience, and to adore his Majesty; and therefore the Hymn, which the Ancients sung at the Celebration of these Mysteries, was by some called ‖ the *holy Eucharist*, because it comprehended in it self the commemoration of those holy Gifts that descend from God, and seemed to include all the particulars of that Office; nor did the Primitive * Church ever receive this Blessed Sacrament, but they had their Psalms, and Forms of Thanksgiving; for if every worldly Blessing deserved its Remem-

‖ *Dionys.* Ar. *Eccl. Hier. c.* 3. ἱερατικὴ εὐχαριστία.

* *Constit. Ap. li.* 5. *c.* 13. *Just. M. apol.* 2. *&c.*

brance and an acknowledgment; how much more were they bound to praise God for *spiritual Blessings in heavenly places*? and to this day the ‡ *Armenian* Church think they cannot communicate aright, unless they have not only vocal, but Instrumental Musick; and they plead for the usage, that while our Blessed Saviour prayed in the Mountain, the Angels came down, and entertain'd him with such sort of Musick; and tho this be an ungrounded Tradition, yet Antiquity was agreed, that the Angels were present at the Celebration of this Sacrifice; and that when the *o* Church sung, *Holy, holy, holy, Lord God of Sabaoth*, the *Seraphim* sung with them, and that they attended on these Representations of our Saviour, as they did upon his Person.

‡ *Olear. Itiner. li. 5. p. 279.*

o Gr. Nyss. To. 1. p. 957.

For it was also an ‖ undisputed tradition among them, That when the great Conqueror of Death and Hell was ascending to His Father's Right Hand, the Holy Angels

‖ *Hippolyt. in Ps. 42. apud Theodorit. dialog. 2. Euseb. Epist. ad Constant. Imp. in act. Conc. Nic. 2. act. 6. Col. 493. Jul. Firmic. p. 48. Ambros. de his qui initiant. c. 7. &c.*

gels which attended him on Earth, followed him with Songs of Praise and Triumph, and spake to their Brethren the Angels in Heaven, in the Words of the inspired Psalmist, (*Ps.* 24. 7. *&c.* according to the Translation of the *Septuagint* then in use) *Lift up your gates, O ye Princes, and be ye lift up ye everlasting Doors, and the King of Glory shall come in*: To which the Heavenly Angels, sollicitous to enquire who it was that came with so much Authority to demand the opening of the Gates of that Palace, because no man to that day had ever entered into the Holy of Holies; answered, *Who is this King of Glory?* To whom the return was presently made, *It is the Lord strong and mighty, even the Lord mighty in Battel*; and after that, all the Heavenly Host joined Consort, and did sing with one Voice, *Lift up your heads, O ye Princes, and be ye lift up ye everlasting doors, and the King of Glory shall come in*: And if those bright Spirits were so transported at the sight of the victorious Jesus, should not my Soul be much more engaged to break out into Exclamations and Rejoicings, and to imitate the Harmony of the admiring Angels?

And for this Reason when the Church at *Easter* had remembred the Resurrection of Christ, and strengthned themselves with the Sacrament, that they might be able to walk in his steps, every day between that Festival and *Whitsuntide* was a day of rejoicing, every day of the fifty was a Sunday, say ‖ the Fathers; nor did they on any of those days so much as stoop to kneel at their Prayers; nor do we in our Church ever fast the Eves of the Feasts that then happen * ; only in this interval we humble our selves in the *Rogation* Week, which was introduc't upon extraordinary occasion and necessity; or rather, as I think, was transferred to this season from some other time of the Year: And so sensible was the Church of the infinite Benificence of God, that in the fourth and fifth Centuries several Monasteries were erected, societies of devout Persons, whom they called Ἀκοίμητοι, *men who never slept*, because some or other of the Fraternity was always in the House of God singing his Praises, and celebrating his Bounty.

‖ *Tert. de coron. c.* 3. *Ambr. in Luc. li.* 8. *c.* 17. *Marx. Taurin. Homil.* 61.

* Except before Ascention day.

But

But why should I want the Encouragements to adore my Redeemer, which Angels and Saints afford me? The Heathens guided only by the Dictates of Nature, entertained every little secular Blessing with joyful Acknowledgments; ∴ they never saw a Candle brought into the Room, but they saluted the Light, and bid it welcome; but at Gods Altar I am blest with the *light that lightens every man that comes into the world.* And when the men of *o Ægypt* found their Mock-Deities, they exclaimed; *We have found him, let us rejoice together*: And am not I much more obliged to do so, when I *have found the Messiah to whom Moses and the prophets bear witness*: when I have found the way of Salvation, & the means to attain to the favour of God?

∴ *Jul. Firmic. p.* 38. χαῖρον φῶς.

o *Id. p.* 6, 7. Εὑρήκαμεν, συγχαίρωμεν.

To this end the Book of *Psalms* should be alway in my hands, and the Jubilees of it in my mouth; for nothing like that Book fits a man for the giving or receiving these Mysteries *: 'In the 'Psalms we praise God 'for all his Works, 'and we praise all good men for their holy

* *Dion. Areop. Eccl. Hier. c.* 3. *p.* 288.

'Speeches, and excellent Actions, they 'quiet our Affections, and subdue our un-'ruly minds, as *Davids* Harp did drive the 'evil Spirit out of *Saul*. And they call to our Remembrance that Saviour of ours, who is almost in every one of them described to the World. With these Songs of Praise did those devout men deceive the tediousness of a Journey, and of worldly Business; the Husbandman sung the *Hallelujahs* while he followed his Plough, and the Shopkeeper while he managed his Trade; and with them they begun and ender their Meals; they were the Companions of their Employments, the entertainment of their leisure Hours, and the solace of their Cares.

And are not these things written for Examples? Nothing therefore shall hinder but that I will treat my Saviour with Cheerfulness, and a glad Heart, who treats me with a Feast above the desert of Angels; Angels cannot make him more happy than he is; they can only sing his Praises; and to their *Hallelujahs* will I joyn mine: nor shall my joy make it self visible only in my Anthems, but it shall be more illustrious in my Conversation; for this Blessing which I receive is a Sacrament, 'tis an Oath that

that obliges me, as it did my Forefathers in the Faith,* the Primitive Christians, to a Holy Life, to Justice and Temperance, and the practice of every other Virtue; it binds me to avoid Theft and Adultery, and every other Crime, as I am willing to avoid Damnation. I do resolve therefore, as I live by the Mercies of God, so I will live to his Glory; and nothing shall make me weary of loving and serving him, but I will as far as I can, imitate the Adorations and Obedience of the Seraphim, till they carry me to Heaven, where I shall bow down to, and exult in my Saviour for ever.

* *Vid. Plin. lib.* 10. *Ep.* 97.

The Collect.

IT deserves my best Praises, O most merciful Lord, the Benefactor of my Soul, that thou hast thought me worthy to be a partaker of thy holy and immortal Mysteries; guide me uprightly in my ways, and confirm me in thy fear; and because all that I have is derived from thee, O Lord, I devote all unto thee, I give thee my Body, my Soul, my Fame, my Friends, my Liberty, and my self; dispose of me, and all that is mine, as it seemeth best to

thee, and may most advance the glory of thy blessed Name, who livest and reignest with the Father and the holy Spirit, world without end. Amen.

CHAP. XX.

Of the Priest who consecrates.

I hope my Brethren of the Clergy will not take it amiss that I have inserted this Chapter; I did not design it to instruct them, they are the Angels of God; but to direct and guide my self in the discharge of the Priestly Office.

BUT above all men, Gods Minister, who consecrates, ought to be careful that he be duly qualified in the purity of his intention, and the Holiness of his conversation, in self-examination and self-denial, in Humility and true joy; for Jesus who instituted the Mysteries, was a *holy and innocent High-priest, and separate from sinners:* And tho it be no wonder that *Judas* may communicate, yet it is monster when *Judas* consecrates; to see dogs and swine, and other unclean beasts wallow and delight in

in filth and pollution, is common and ordinary; but to see Ermins defiled, is prodigy. To behold one of the *Sons of Belial* making haste to be damned, is an usual, tho deplorable sight; but to see an Angel fall into the condemnation of Satan, to behold one of the Sons of God turn Apostate, and to make a League with the Powers of Darkness, is a reversing of the methods of Nature and Providence, and a defiance to the constitutions of Holy Religion.

Shall I take the immaculate Body of my Saviour into a polluted Mouth, and think to consecrate his Blood with profane Lips? Ought I not to *wash my hands in innocency, before I compass the Altar of God*? before I receive Jesus for my self, and give him into the hands of others? It was given in charge to the Priests of the Old Law, *Be ye holy, for I the Lord your God am holy*; Nor can that Commandment be antiquated under the Gospel: Nay, the *Mosaical* Constitutions required, that the Priest should not only be free from any inward Pollution, but also that he should have no * outward Blemish, not so much as a flat Nose, nor a broken

* *Levit.* 21. 18. &c.

Hand or Foot; not a crook back, or the Scurf, no nor so much as a Blemish in his Eye; nay, so careful were they of the Priest, who sacrificed, that they not only surveyed the shape and make of his limbs, but as † *Philo* observes, they also curiously made inspection into his Skill, whether he were able to discern a Sacrifice, and every part of it, from the Head to the Foot, that nothing tainted or defective might be offer'd for an Oblation to God; and is there not the same skill and diligence required from an Evangelical Priest, who must advise others, and above all things should not neglect his own soul?

† *De sacrific. Init.*

Tert. Apol. c. 30. p. 223. cur præcordia victimarum potius, quam ipsorum sacrificantium examinantur?

For if a Physician of the body gives no encouragement to his Patient to depend on his skill, unless himself be of a vigorous constitution, and a healthy look (since all his Discourse of keeping others alive for ever, will appear but empty talk, and vain boast, if his own livid Countenance and decayed Limbs are a contradiction to his confidence) how much more ought those who take on them the Cure of Souls, to mind

mind the conforming of their Conversations to the Preceps, which they give to others, lest while they make their *boast of the Law, through breach of the Law they dishonour God*: For how necessarily sad and affrighting must be the reflections of that man, who reads the threatnings of Heaven to others against those sins which his own Conscience testifies himself hath been guilty of?

'Tis an exemplary story, if it be true, that *Epiphanius* relates of *Origen* *, that after his fall returning to *Jerusalem*, he was desired to preach, which Office he addressing himself to, occasionally lights upon that passage of the * Psalmist, *Unto the ungodly saith God, why dost thou preach my Law, and take my covenant into thy mouth, whereas thou hatest to be reformed, and hast cast my words behind thee?* Which passage as soon as he had read, he could not but call to mind his former Apostacy, whereupon he sate down, and wept, and the whole Congregation wept with him, and that was all the Sermon they had for that day.

* *Haeres.* 64. *p.* 228.

* *Ps.* 50. 16, 17.

Who

Who, O my Soul, dares speak evil of that Priest, who spends all his Time and Strength in the service of that God whom he acknowledges? and who will not reverence that Clergy-man, who busies himself in visiting the sick, in instructing the ignorant, in reclaiming the profligate, in comforting the disconsolate, in diligent Preaching and Catechizing, and in a reverent Administration of the Sacraments? There is a natural Veneration and Respect that all men pay to that which is truly Religious; but when he who instructs others, never preaches to himself, this casts an odium on Christianity, that is not easily defac't; for a wicked Priest at the Altar is worse than *Judas*; for when *Judas* kist, and then betrayed our Blessed Saviour, tho the action was as he intended it, abominable, yet as God applied it, it became the Instrument of the World's Happiness; but when the vicious Priest approaches God's Table, and puts the Body of Jesus into his own Lips, and the hands of his people, he prophanes the tremendous Sacrament, he affronts the Majesty of God, he does no good to himself or others, but much harm; he eats and drinks Damnation to him-

himself, and gives a very evil Example to his Neighbours; and what Power can bring any good out of so much Wickedness?

And yet to sin like *Judas*, is to be a vile and notorious Transgressor; and the case of that Traytor is an affrighting Example; our Holy Redeemer had given him his Body and Blood, tho he knew he would betray him, that he might attempt all methods to reclaim him, to soften his hard Heart by Kindness and Condescention, and to secure him from the Temptations of Satan by arming him with the power of God, and the Grace that is conveyed with those Mysteries; but *Judas* was the first Instance, that the Holy Sacrament, which the Son of God instituted for the Consolation and Welfare of his Servants, may become the occasion of Condemnation to those who receive it unworthily, and that the Devil may enter into that Man's mind, whose Body hath received the Lord Jesus: and how impudently wicked doth such a Wretch grow of a sudden? for when our Master had declared, that one of his Family would be that Traytor, who should deliver him

into

into the Hand of the High-priest *: When the rest of the Innocent Apostles were struck dumb with Astonishment, *Judas* took the hardiness to ask him the Question: Thus he who is not better'd by the means of Grace, insensibly grows worse, and hardly can a Miracle save such a resolute sinner: And what dismal Lamentations, what complication of Woes are sufficient to mourn the state of such a Priest? for * who shall make attonement for him, whose Office it is to intercede for others?

* *Luk.* 22. 21.

* *Vid Hieron. Ep. ad Heliodor. to.* 1. *p.* 4. *m.*

'The Soul of a Priest, says * *St. Chrysostome*, should be 'bright, and more untainted than the Rays 'of the Sun, lest the Spirit of God be forc't 'to desert him, and that he may be able 'to say, Now it is no longer I that live, 'but Christ who lives in me; for like that 'great Light, that rules the day, he should 'enlighten the World, and warm it with 'the Ardors of Divine Love; for when 'the Priest stands at the Altar, the Angels 'attend him, and all the Heavenly Powers

* *Lib.* 6. *de Sacerdot. p.* 44, 46, &c.

'mix-

'mix their Voices with his, and all the 'Space round the Altar, is filled with the 'Blessed Spirits who honour him that is 'there represented, and incircle his Body, 'as Guards do a Prince. Nay, so great is the Honour that is done to a good Priest, when he administers in Holy Things, that he stands in Gods stead; for as God offer'd up his only Begotten Son for the Redemption of the World: So doth the Priest at the Altar make a Commemoration of that one perfect and intire Sacrifice and Oblation of our Holy Saviour for the sins of Mankind; and was it ever known, that any man durst play the Devil in the likeness of God? To meet Satan in the Habit of an Angel is not unusual, but to see an Angel of God (as Priests are called, and truly are) to be a real Fiend, is abominable. When therefore thou considerest this, dost not thou tremble, O my Soul, when thou consecratest this Tremendous Sacrament? And oughtest thou not to practice the deepest Reverence, and to demean thy self humbly and decently, because of the Angels who attend thee, and because of God whom thou representest? Great is the Honour which God gives his Priests, and great is their Charge; and

who

who is sufficient for these Things?

A prayer for the Priest before he goes to consecrate; out of St. Chrys. *Liturgy.*

'TO minister to Thee, O thou King 'of Glory, in Holy Offices, is a 'great and terrible undertaking, 'and such as is dreadful to the powers of 'Heaven; but thou acted by thine unspea-'keable and Infinite Love, becamest our 'High-priest, and being Lord of all things, 'deputed'st men to the Ministry of this 'Sacrifice; Look down upon me a sinful 'and unfruitful servant of thine, cleanse 'me from an evil Conscience, and prepare 'me by the Powers of thy Holy Spirit to 'stand before thy Holy Table, and to mi-'nister thy sacred and uncorrupted body, 'and thy precious Blood; turn not thy 'Face away from me, nor reprobate me 'from the number of thy Children; Lord 'remember me when thou art in thy 'Kingdom; Lord, I am not worthy that 'thou shouldst come under the polluted 'roof of my Soul; but as thou wert plea-'sed to lye down in the Manger, among

'the

'the Beasts, and to sit at Meat in the House
'of *Simon* the Leper, and to receive the
'Harlot, a like sinner to my self, when she
'came unto thee, so vouchsafe to make thy
'entrance into my unreasonable Mind and
'into my defiled Body, which is dead as
'well as Leprous; and as thou didst not
'abominate the mouth of the Harlot
'when she kist thy unpolluted Feet,
'so O Lord my God, do not despise and
'abominate me a sinner, Pardon, blot
'out, and forgive all my sins, which I
'have committed, either willingly or
'unwillingly, whether they are sins of
'Knowledg or Ignorance, whether in
'Deed or in Word, or in my Will and
'Thoughts; forgive me all of them, as
'thou art Good and Gracious, and preserve
'me from condemnation, that the Obla-
'tions of thy People may be acceptably
'offered unto thee by me thy unworthy
'and sinful servant; and that I my self
'may receive thy Precious Body and
'Blood, to the curing of my soul and Bo-
'dy, and may distribute thy Mysteries to
'others to their benefit and salvation:
'For thine is the Kingdom, Power, and
'Glory; Thine, O Father, Son, and Ho-
'ly Spirit, now and for ever, *Amen*.

CHAP.

CHAP. XXI.

The Methods of the ancient Church at the Celebration of the Holy Communion.

THe Writings of the Fathers, together with the Old Rituals and Liturgies, do at large give an Account both of the deep Respect that was paid to the Sacrament, and of the Zeal, Reverence and Devotion of those who received it, together with the several Rites and Ceremonies that beautified and compleated the performance. It cannot be denied but that in several Churches there were circumstantial differences in the Performance of this Duty; but withal it cannot be denied, that in the main there was an exact agreement.

As soon as the Bishop or Priest who Preacht, had ended his Sermon, all persons * who were not Baptized, or were possest by Evil

* *Dionys. Areop. Eccl. Hier. c.* 3.

Evil Spirits, or were in the ſtate of Pennance, were diſmiſt; the Deacons or Sub-Deacons keeping the Doors, that no unqualified perſon might preſume to ſtay any longer in the Church, or to ſee the ſolemnity of the Celebration, who was not worthy to Communicate. After which the Deacons brought the materials of the Holy Sacrament, which they had before received from the Hands of the *Faithful*,* and had layed up in the Church Treaſury (a place like our Veſtry) and delivered them to the Biſhop (if preſent, if not to the Prieſt) who laying them on the Table, tendred them to God with this ſhort Prayer: *Lord, we offer thy own out of what thou haſt bountifully given us.*

* *Vid. Mendoz. in* Can. 22. *Concil. Illiberis.*

Then the Deacon (or as in ſome Churches, the Sub-Deacon) brought Water to the * Biſhop, and his Presbyters, in which they were obliged to waſh, becauſe the Pſalmiſt ſays, *I will waſh my hands in innocency, and ſo will I compaſs thine Altar*, O *Lord*; for waſhing was an Emblem of the Purifying both of the

* *Cyril. Catech. Myſtag.* 5. *& Liturg.*

the Body and Mind, the * people having washt at the Church-door, before they begun their prayers, it being accounted very indecent to appear before God, unless they *could lift up clean hands without wrath or doubting*.

* *Euseb. l.* 10 *c.* 4. *Chrys. to.* 6. *p.*619. &c.

The Bishop and his Clergy had their seats round the Altar, which stood in the middle of the Quire; nor was any person permitted to be there besides the Clergy, (except the *Græcian* Emperor in the Churches of the East) for even the Monks themseves in those days had no place among the Clergy, but stood just without the *Cancelli*, or Rails, the Episcopal Throne (for so it was stiled) was placed just above the Holy Table, his Presbyters seats being on each side of it, the Deacons standing by * all cloathed in white Garments, some being concern'd in the Ministration of the Sacrament (which they were injoined to do * with fear and reverence) others to quiet the people,

* *Chrys. to.* 4. *p* 271. *& passim.*

* *Const. Ap. li.* 2. *c.* 57.

people, and * one to keep the Children in due order, for they also were admitted to this Sacrament; and in some Churches two of the Deacons shaded the Chalice with a Skreen, that no flyes or other such insects might fall into the Consecrated Wine.

* *Ap. Const. l.* 8. *c.* 12.

Now the Churches among the Ancients were so ordered, that as there was a partition between the Body of the Church and the Quire, so there was also a Veil or Curtain, which shaded the Altar, and kept it from the sight of those who had no right to the Mysteries; which Curtain, when it was drawn, the People in a solemn manner (looking upon the Holy Table as a Type of Heaven, and the Priests attending as the Angels of God descending to Minister to Men) did give God hearty thanks *that *there was an entrance given them into the Holy of Holies*, * *and that he had prepared a Table in their sight before the face of them that troubled them*; for they believed * that this was tipified by the rending of

* *Liturg. S. Jacobi.*

* *Cyril. Cat. myst.* 4. *Ambr. de his qui initiantur. c.* 8.

* *Christo.* 5. *p.* 565.

the

the Veil at our bleſſed Saviour's paſſion, that the people might look into the Holy of Holies, and ſee their Crucified Redeemer: now upon the Altar (beſides the Linnen, and the Veſſels neceſſary for the Conſecration, of which * the Chalices had the Impreſs of the good Shepherd bringing back the loſt Sheep on his Shoulders) there was nothing ſet, beſides a * Croſs, and Lights (and both of them very anciently) to expreſs, that whatever was there done, was a repreſentation of that Sacrifice which our Bleſſed Saviour made of himſelf on the Croſs for our ſins, and of that firſt Supper which he inſtituted, and that it was a Feaſt of Joy to the Chriſtian World.

* *Tert. de pudicit. c. 7. and c. 10.*

* *Tert. apol. 1. 39. and Chryſ. to 6. p. 631.*

After theſe preparative Actions, the people were * bid 'To 'riſe up together, and 'to ſtand decently and 'with trembling; and 'turning toward the 'Eaſt, to pray to that God who aſ'cended into the Heaven of Heavens, 'and ſitteth in the *Eaſtern* part of it, 'toward

* *Dion. Areop. ubi ſup. Conſt. Ap. 2. 57. Baſil. Liturg. &c.*

'toward which place stood Paradise, 'whence the first man by the cunning of 'Satan was banisht. And when the Congregation had put themselves into this posture, the Deacon who attended the Bishop, said aloud, * *Let not any man who is at enmity with his brother, let not any man who is only hypocritically reconciled, approach this table.* To which also he subjoined, *Let us attend*; after which the Bishop saluted his people with *the peace of God be with you*; to which they answered, *and with thy Spirit*; (tho o *St. Chrysostome* places the double salutation as it was called, after the *Kiss of Peace*) and immediately the * Deacon aloud bad the people give each other the *Holy Kiss*, or the *Kiss of Charity*, which Action was managed with the greatest care and modesty imaginable; for * first the Bishop gave the Kiss to his Presbyters, and the Presbyters to the Inferior Clergy, and afterward among the La ty the men kist the men, but the women their own Sex only, (for they had their different apartments, and

* *Const. ap l.8. c.11.*

o *To. 3. p. 647.*

* *Dion. Areop. ub. sup. Cyril. Cat. mystag. 5. Const. Ap. 2. 57.*

* *Conc. Laodic. Can. 19.*

and particular Officers appointed to each apartment, the * *Door-keepers* at the entrance of that which belong'd to the men, and the *Deaconesses* to that belonging to the Women) and this they were advised to do with this sober caution *, that *no one should salute his brother deceitfully and treacherously, as Judas kist our Lord when he betrayed him.* In the Liturgy of *St. Basil*, the people are bid to salute one another, *that they might unitedly confess the Father, Son, and Holy Spirit, the consubstantial and inseparable Trinity*; and then they repeated the Creed; and in that of *St. Mark* there is a prayer to be said at the performance of this Ceremony; wherein 'They desire God to 'look down on his Church, and to bestow 'on them his Love, and his Assistances, and 'the Gifts of the Holy Ghost, that with 'a pure Heart, and a good Conscience, 'they may salute one another with the 'Holy Kiss, not in Hypocrisie, but in purity and innocence, in one Spirit, in the 'bond of peace, and of Love, that they 'might become one Body and one Spirit 'in one Faith, and one hope of their calling, that at last they might all be partakers of the Divine and infinite Love of Christ Jesus.

* *Ostiarii.*

Const. Ap. ub supr.

Then

Then in ∴ the Church of *Jerusalem*, the Priest did bid the people *lift up their hearts*, and they answered, *We lift them up unto the Lord*; the Priest rejoined, *Let us give thanks unto the Lord:* The people answered, *It is meet and right so to do*; after which the Church calling upon the whole Creation to praise God, did sing the Angelical Hymn, *Holy*, *Holy*, *Holy*, *Lord God of Sabbath*: Which Hymn was usher'd in with this Preface: *o* 'Let all 'Flesh keep silence, and stand with fear 'and trembling; and put off all worldly 'and sensual Thoughts, for the King of 'Kings, the Lord of Lords, Christ our God 'is coming forth to be slain, and given for 'Meat to all his Faithful Servants; the 'Quires of Angels go before him, and 'with them, Principalities, and Powers, 'the Cherubim with many Eyes, and the 'Seraphim with six Wings, shading their 'Faces, and singing the Hymn, *Hallelujah*, '*Hallelujah*, *Hallelujah*. Then followed the Prayer of Consecration, and with that the Prayer for all states of Men, and for the peace of the World, together with the recital of the *Diptychs*, which was always

∴ *Cyril. ub. supr.*

o Liturg. S. Jacobi:

always closed with the Lord's Prayer.

But in other Churches it was otherwise *: First the general Prayer for the whole state of mankind for Peace and Prosperity, and all other Blessings, was said; at the end of which, the Names of all the Eminent Persons who either had dyed in the Communion of the Church, or yet lived in it, were recited out of the Ecclesiastical Tables, or *Dyptichs*, and then the people were bid to *lift up their hearts unto God*, &c. Whereupon the Bishop making the sign of the Cross, blest the People, saying, *Preserve, O Lord, thy people, and bless thine inheritance, which thou hast purchas'd by the blood of thy Christ, and hast called to be a royal priesthood and an holy nation.* And then the Bishop standing at the Altar, proceeded to the Prayer of Consecration, which was agreeable to our Saviour's Form at the Institution; at * which time the Elements, which were before cover'd with a fine Linnen Cloath in Imitatation of Christ's being so wrapt, when he was lay'd in his Sepulchre, were uncover'd, that

* *Constit. li. 2. c. 57. & li. 8. c. 11, 12.*

* *Dion. areop. ub. supr. Basil. de spir. S. cap. 27.*

that the people might ſee the Bread broken, and the Wine poured out.

After the Prayer of Conſecration, the ∴ Prieſt firſt heartily ſaid *Amen*: And after him ‡ the people praying that ſo it might be; and proteſting that they believed, that that Sacrament was the true Body and Blood of Chriſt: but in the Liturgy of *St. James*, when the Words of the Inſtitution were recited, the Deacon firſt ſaid *Amen*; and then acknowledged, *That they did believe and confeſs, that as often as they did eat that fleſh and drink that blood, they did ſhow forth the Lords Death*: To which the people anſwered, *We do ſhow forth thy death, O Lord, and we do acknowledg thy Reſurrection.* This being done, the Deacon bid the people *attend to the holy oblation in peace and quietneſs, and to bow their heads to their Saviour Jeſus in honour to his name and inſtitution.* Then it was ſaid, *Holy things to holy perſons*: To which the people anſwered, *There is one holy, one Lord, one Jeſus Chriſt, bleſſed for ever, in the glory of God the Father.* Then the people were exhorted to the reception of the holy Myſteries, the Prieſt ſinging

∴ *Cyril. ub ſupr.*

‡ *Juſt. in Apol. 2. Dion. Alex. apud Euſeb. li. 7. c. 9.* &c.

with heavenly Melody the words of the Pſalmiſt, ‡ O *taſte, and ſee that the Lord is gracious*; to which the Congregation in ſome ‡ Churches, anſwered, *Bleſſed is he that cometh in the name of the Lord.*

‡ *Cyril. ubi ſup. Pſal.* 34. 8.

‡ *Liturg. S. Jacobi.*

When the Conſecration was done, (which probably, if there were many Biſhops or Prieſts preſent, they all joined in) the perſon conſecrating ſaid, ‖ *As the Hart deſireth the water-brooks, ſo longeth my ſoul after thee, O God:* And then himſelf received, (in which Action it is obſervable, by St *Chryſoſtome*'s Liturgy he was obliged to drink three times of the Chalice, bowing all the while in honour of the Father, Son, and Holy Ghoſt) and afterward he gave it to the Clergy, if any were preſent; (the Biſhop giving it to the Prieſts, the Prieſts to the Deacons, and the Deacons to the people) after the ∴ Clergy, the Monks received, (for they gave them the preference, becauſe they look't on them as a ſort of Eccleſiaſtical perſons, not

‖ *Liturg. S. Marc.*

∴ *Conſt. Apoſt. l.* 8. *c.* 13.

not purely Laymen, tho not in Orders) and after the Monks, the Deaconesses, Virgins and Widows, then the Children, then the rest of the Laity in their several Orders; that is, as I conjecture, first the Men, afterward the Women; * the Priests and Deacons communicating at the Altar, the Inferior Clergy in the Quire, and the people at the Rails without; tho I am well perswaded, that in the first Ages, the Laity also came up to the Altar, to which they were invited to draw near in the Fear of God, and with Faith and Charity; and when they approacht, they were commanded by the Deacon to *stand decently, and reverently, in the fear of God, and with contrition of heart, and to receive modestly and piously, behaving themselves as those who approacht the presence of a King.* And accordingly they received in a posture of deep Reverence and Adoration (for no man durst to receive, but he adored) and while the Mysteries were distributing, the Congregation * sung the 33*d Psalm*, or as we reckon it, the 34*th*, *I will bless the Lord at all times, his praise*

* *Conc. Tolet.* 4. c. 17.

* *Const. Apost. ubi sup. Liturg. S. Jacobi, & S. Chrysost*, &c.

shall be continually in my mouth; but in St. *Austins* time at *Carthage* they used to sing the Psalms of *David*, not only during the distribution of the Sacrament, but also before the Oblation; I suppose, he means only those which were suitable to the occasion and mystery.

* *August. Retractat. lib. 2. cap. 11.*

In ‡ *Palestine*, and in many other places, the Bishop, or Priest, brake the bread, and gave it into the hands of the Deacons, and they gave it to the People, as they also distributed the Cup. At ‡ *Carthage*, and else where, especially in *Africa*, the people received both the Elements from the hands of the Bishop, while at ‡ *Alexandria* the people were allowed themselves to take the consecrated Bread from the Patin (tho I think, this was a peculiar custom of that Church, and lasted but a little while; but generally he who consecrated, gave the Bread, and the Deacon the Cup. In the ‖ Church of *Jerusalem*, when the Communicants

† *Just. M. Apolog. 2.*

‡ *Tertul. de Coron. cap. 3.*

‡ *Clem. Alex. Strom. 1.*

‖ *Cyril. Cat. myst. 5.*

'nicants received the bread, they took 'care not to spread their hands abroad, or 'to widen their fingers, but placing their 'hands in the form of a Cross, they sup-'ported the Right Hand with the Left, 'and in the hollow of the Hand received 'the Body of Christ. This 'o holy bread they first 'put to their Eyes, and 'then did eat it, being ex-'treamly careful, that no part of it should 'fall to the ground; thus they received the 'bread; and when the cup was to be 'received, the * Commu-'nicant was forbid to 'stretch out his Hand, and 'only advised to bow 'himself, and being in the 'posture of Worship and Adoration, the 'Wine was poured into his Mouth, and 'before he swallowed it, he was obliged 'to moisten his Fingers in it, and then to 'touch his Eyes, his forehead, and the 'rest of the Organs of his senses, thereby 'sanctifying them, and securing them from 'the assaults of *Satan*.

o Vid. Chrys. to. 5. p. 519.

** Cyr. ubi supr. Const. Ap. li. 8. c. 13. Prosper. in Sentent.*

He who Ministred the blessed Sacrament ||, carried it in his right hand,

|| Chrys. *l.* 3 *de Sacerd.* Aug. *Ep.* 259.

and when he gave the Bread, he said *, *The Body of Christ*, or ∴ *the Holy Body*; and the Communicant said, *Amen*. And when he gave the Cup, he said, *The Blood of Christ, the Cup of Life*, or *the precious Blood of our Lord God, and Saviour*, and then also the Communicant answered, o *Amen*. But afterward the form ‖ was enlarged (as I conjecture by *Gregory* the *Great*) The Priest saying; *The Body of our Lord Jesus Christ preserve thee unto Eeernal Life, Amen*; To which the Communicant replyed, *I will receive the heavenly Bread, and will call upon the Name of the Lord*; and when the Priest delivered the Cup, he used this Form, *The Blood of our Lord Jesus Christ preserve thee unto Eternal Life, Amen*; and the Communicant rejoin'd, *I will receive the Cup of Salvation*.

* *Ap. Const.* l. 8. c. 13.

∴ *Liturg. S. Marc.*

o *Vid.* Aug. *contr.* Faust. Manich. *lib.* 12. *cap* 10.

‖ *Liturg.* Greg. *Dialog.*

After the Distribution was ended *, the Deacon spoke to the Congregation in these words, *Let us who*

* *Const. Ap. ub. Supr.*

who have received the precious Body and Blood of Christ, give him our Thanks and Praises; to which end, he did bid them put themselves into an erect posture, and to stand upright, that both Soul and Body might be intent on the Office, that in the Prayer, which compleated the Sacrifice, they might praise God heartily, and with a good courage for the Honour and Priviledg of partaking of those Mysteries, and then they were dismist. The remainder of the Consecrated Elements was ∴, some of it, sent to those who were absent, especially to the Confessors in Prison, who were every day in expectation of Death; the rest, the faithful, who had communicated, carried home with them, and *o* that in both kinds, and ‖ they commonly did eat of this Bread before their ordinary meals; especially, at their entertainments of Friends; and Bishops usually sent pieces of it, one to another, as a token of mutual Communion. In after times, in some Churches, the Communicants did eat what was left, in some they buried, in others they burnt the re-

∴ *Just. M. Apolog.* 2.

o Naz. *Or.* 11. & *Or.* 19.

‖ *Tert. ad Uxor.* l. 2.

remainders; and in other places they gave them to the School-boys, and other Children, who had not communicated. What was left of the Oblations unconsecrated, found the Ancients the materials of their Love-feasts (tho the Apostolical * Constitutions give it to the Clergy) afterward the Bread was given to the *Catechumens*, or Penitents, who were speedily to be reconciled; or it was sent instead of the Sacramental Present abovementioned, by one Bishop to another.

* *L.* 8. *c.* 31.

These were the Ancient Methods; and may our good God give this present Age his Grace, and fill our Hearts with a holy Fear of his Majesty, and a due Reverence and respect to all his Ordinances, that the Examples of the devout Christians of the Primitive Ages may incline us to an Imitation of their Piety, Humility, and other Virtues, till we come to the general Assembly of the first-born in Heaven, through Jesus Christ our Lord. *Amen.*

CHAP.

CHAP. XXII.

Of the honour done to the Sacrament, by the Ancients.

THE Holy Eucharist being the highest Office of Religion, and the greatest Priviledg of Christians on Earth; the Church hath thought fit on all occasions to testifie, what a Reverence ought to be paid it, and what honour is justly due to it. And therefore took all care to fence, and secure it from any attempts that might lessen its esteem, or profane its usages; of which I shall mention the most materal.

For 1. None was permitted to be present at the Celebration, but those who had right to receive the Mysteries; for tho the Governours of the Church prohibited no Persons to be present at the Sermon ||, were they *Infidels*, *Jews*, or *Hereticks*; yet as soon as

|| *Conc. Carth.* 4. *c.* 84.

the

the Sermon was done *, the Deacon made a Proclamation, *Let no Infidel tarry here*; and left that warning should not secure the Mysteries from being prostituted, the faithful People were bid to ∴ examine, and take Cognisance one of another, and to look distinctly, that there were no Stranger among them; the Church having pray'd for them already, *That God would convert them to the Truth.* When they were dismist, and Silence made *o*, the People were bid to stand decently, and to pray for the *Catechumens*, (who were all the while Kneeling, or Prostrate) that God would bring them to Baptism ‖; the People in the mean while praying silently to themselves, and saying, *Lord have mercy*; after which the Deacon bad the *Catechumens* arise, and pray for themselves, *That God would give them an Angel of peace, and that they might be made perfect Christians*; upon which

* Const. *Ap. lib.* 1. *cap.* 5, 6.

∴ ἐπιγινώσκειν ἀλλήλους, *Chrys. adv. Jud.*

o Id. hom. 2. *in* 2 *Ep. ad* Corinth.

‖ Const. *App. ub. Sup.*

which they were dismist, and went out; then the Persons, who were under the power of Satan, were dismist with the Prayer for the *Dæmoniac's*; and after all *, the *Penitents*, with Imposition of Hands; after which time no one durst stay in the Church, upon pain of Excommunication, but he who intended to Communicate (only they permitted ∴ one sort of Penitents, whose time of Penance was just expired, to be present at the Prayers, and to join in the Hymns, tho they forbid them to receive the Sacrament.) And that no instance of their care might be wanting, there was a publick cry made, *See that there be no Catechumens among you, look to the Doors*; and to this end ||, the Subdeacons were engaged to stand at the Doors, to let out those who had no right to the Altar, and then to keep them shut, that no one migh come in, or go out, till all the Solemnity was over; and lest this also might not be sufficient, the Deacons were obliged

* Conc. Laodic. *c.* 18.

∴ συνεςῶτες, Albasp. *li.* 2. *Obs.* 25. Allat. de Narthece *vet. Eccles. §§.* 24. *&c.*

|| Const. *Ap.* l. 8. *c.* 11.

obliged * to take a view of those who approach'd toward the Altar, that no unworthy person might partake of the Mysteries; that is, no notorious offender, whose crime deserv'd Excommunication. They also never discours'd of this Sacrament before those who had never received it; or if they did, it was only in a Mystical manner; the sacred Elements wete also kept covered, that no profane Person might look on them, and that they might by that method inhance the desires of the unbaptiz'd to fit themselves by Baptism, to taste and see how good the Lord is to his servants; and if it happen'd, ‡ that any Catechumen came but occasionally to a sight of the Mysteries, they presently baptized him, and then gave him the Mysteries which he had seen; and because they understood the fourth Petition of our Lord's Prayer of this holy and supersubstantial bread, they therefore never used that Prayer in their Liturgies, till the Communion-service, nor did they ever teach it the Catechumens, till the Week in which they were to be baptized.

* Dion. *Ar. Eccl.* Hier. *c.* 5. Chrys. *to.* 1. *p.* 688, *&c.*

‡ Albasp. *l.*2. *obs.* 2.

2. So

2. So venerable was this Sacrament in the eyes of the Ancients, * that every man was not allowed to bring his gift to God's Altar, the Church looking on the debarring men from this Priviledg, as a great punishment, and accounting the Oblation of a profane person, as * *the hire of a whore, or the price of a dog, which were not to be brought into the house of God, for any vow.* Now that this might be regularly done, it was the custom for all persons before the beginning of the Service, to bring their offerings into the Church-Treasury, together with their Names, as I conjecture, and according to their Virtues or Demerits, their Sacrifices were either accepted or rejected; and so couragious were the Clergy in this case, that they sometimes refused the Oblations of the Emperor himself; for when ‡ *Valens* the great Patron of the *Arians* made his Offering at *Cæsarea*, on the solemn Festival of *Christmas* at the Holy Table, as the custom was, no one of *St. Basils* Clergy would receive it at

* *Conc.* Eliberit. *c.* 28. *Const. Ap. li.*4.*c.*8. *Conc. Carth.* 4. *c.* 39.

* *Deut.* 23. 18.

‡ *Greg. Naz. Orat.* 20. *in laud. Basil.*

at his hands; tho we are told, *o* that the Present was no less than Vessels of Silver.

o Nicet. Com. in Naz.

3. That part of the Church where this Sacrament was celebrated, was had in great veneration; for * no man was allowed a place in the Chancel, but the Clergy; who in the greater Churches of those days were very numerous, so that it was requisite they should have room allowed them, the better to discharge their ministry without disturbance; only in the Churches of the *East*, the Emperor had the priviledg of a Seat in the Quire, because he was an Ecclesiastical person, or as *Constantine* the *Great* called himself, a *Bishop in Temporals*, by reason of his Jurisdiction over those who attend at God's Altar.

* *Conc. Laod. c.* 19. *Trullan. c.* 69.

The furniture also of this part of the Church, after the persecutions were over, was very rich and august, for the zeal of new converts is generally very fervent; *o* many Silver and Gold Vessels, and some set with precious Stones were given for the use of this Sacrament

o Chys. to. 2. *p.* 22¾ & *to.* 3. *p.* 77. *Conc. Chalced. act.* 10.

crament (and when so given, were always kept neat and clean) and it was common with the devout ‡ women, to give their silk Garments to make Altar-cloaths; and sometimes the Table it self was of Silver, nay, the very floor was beautified, and the Walls and Pillars, and the Lights hung by silver chains; and to alienate or prostitute any such things as had been given to God, was lookt on as a great sin; nay, *o* to put them to any common use, was sacriledg.

‡ *Pallad. histor. Lausiac. c.* 119.

o Can Ap. 73. *Chrys. hom.* 11. *oper. imperf. in Matth.*

They also not only gave the most honourable Names to the Sacrament it self (as the *Greeks* now call the pieces of consecrated bread μαργαρῖται, Pearls) but they spoke awfully of all that belong'd to it. Hence we read, not only of a *holy Lance, or Knife, of the holy Patin, and Chalice*, but *o* of the *most holy Basins*, out of which the Priests washt before they begun the Office; and of the *most honourable pavement* of the House of God; but the Table or Altar was called the *Holy of Holies*, the *royal and divine*

o Synes. in Catast. p. 303.

divine table, the *tremendous Altar*, the *Sepulchre of Christ*, *and the Tabernacle of his glory*, &c. For these and many the like passages frequently occur in the Writings of the Ancients; and if a Malefactor fled to this Table it generally proved a Sanctuary to him, and rescued him from punishment.

At this Table were all the Prayers of the Church offered up to God, to signifie to the world, that they did not expect to be either heard or forgiven, but upon the account of the sufferings and merits of Christ, who was sacrificed for the Offences of the World, and is on that Table represented as slain, to redeem mankind; for if the Merits of Christ are conveyed in this Sacrament, what are all our prayers available without his Merits? And because the Priest is Gods substitute in this Sacrifice, and gives the Seal of Christs Merits to the worthy Communicant, the devout Laity, tho of the greatest Quality, when they met a Bishop or Priest,* bowed their Heads to him for his Blessing,* and kist his hand that used to hold and distribute the Body and Blood of Christ: Ever

* *Vit. Fulgent. c.* 29

* *Nyss. to.* 2. *p.* 1022. *Chrys. to.* 5. *p.* 539. *Cabasil. c.* 53.

very person also who approacht this Table, washt, and put on their best Apparel, on purpose to testify the purity of their minds, the joy of their hearts, and their respect to the holy Sacrament.

4. The Ancients lookt on the celebration of this Sacrament, as what did compleat all other sacred Offices; and therefore in those best of times they received every day, because they thought they could not serve God as they ought, without performing that necessary duty; for they believ'd, that because our Blessed Saviour having bid his Church *do so in remembrance of him*, had yet fixt no time when it should do so, that therefore he intended it for that reason, as a part of the Religious Worship which ought to be perform'd as often as Christians meet to serve God; for the remembrance of a dying Saviour and his last desires made a strong impression upon their minds: And therefore this Office was added to all the other Offices of Religion; for they never Baptiz'd any person, but they immediately gave him this other Sacrament also; and when any were Maried, this Ordinance consummated the Union; when they ordain'd a Clerk, they carried him up to God's Table, and caused him

to

to eat of his Masters Bread; they gave it to dying persons, when they visited the sick; and they gave it to them who were alive, when a Funeral happened.

5. They approacht this Table with the deepest Reverence, and an awful Dread; they came to Church fasting, thinking it a Presumption to eat any thing before they had tasted of the Dainties their Saviour had provided for them; they received the Sacred Elements in their right hands, and with a Solemn care, looking on them as a pledg of Gods Love, and an assurance of Salvation ‖, and they would as willingly have lost a Limb, as let a crum of it fall to the ground. But above all, they took care to receive in a posture of Adoration, of Reverence and Humility; it is true, we do not read that they received Kneeling; for on *Sunday*, and all the time between *Easter* and *Whitsuntide* (and probably on other *Festivals*, for the same reason) the Laws of the Church prohibited Kneeling, so much as at their Prayers, because they were times of rejoycing; they stood then, as those who were risen with Christ, and who were in expectance of the joys of Heaven;

‖ Cyril. *Catech. mystag.* 5.

Heaven; and they remembred, that this was a *Eucharist*, a solemn Thanksgiving (and for that reason they always ended their Fasts before they Communicated) and an erect posture best fits these ends. And yet notwithstanding *a* all this they adored, when ever they received they stoopt, and bow'd with Reverence and Godly fear, and sometimes fell down and then received; and this is plain, not only from the passages in the Fathers, cited in the Margin, but also from the known Story of the Female *Macedonian* Heretick, who receiving the Body of our Saviour from the hands of St. *Chrysostom*, is ‖ said to stoop down, as if she would pray.

a Aug. in Ps. 98. *Chrys. To.* 3. p. 778. ἀνάπεσον, καὶ μέτειχε. To. 5. p. 518. μετὰ τρόμε ἀνάπεσον. He also mentions the ἀνάκλισις & κατάκλισις of the Communicants. *Theodorit. dial.* 2. καὶ πιστεύεται, καὶ προσκυνεῖται.

‖ Sozom. l. 8. c. 5. ὡς εὐξαμένη ἀπέκυψε.

6. They anciently carryed home some of the Consecrated Elements with them, * which they did eat before their common Meals, Sanctifying their Meat and Drink thereby; nay, every common meal

* Tert. ad Ux. l. 2.

meal was to them a ſort of Communion; ∵ for they never durſt eat till they had prayed to God for a Bleſſing; and at their Tables they refuſed to admit any excommunicate perſon, or any Heretick, much more the prophane and profligate, nay, not ſo much as a *Catechumen*, unleſs upon extraordinary occaſion. The Bread and Wine, when ſo bleſt, was lookt on as holy; and they were troubled, if caſually either of them fell to the ground; and as they began their meals with the Sacramental Elements, ſo they mutually reconciled themſelves to each other before they ſat down, and ſaid the *Lord's Prayer* (in which the Petitions, *Give us this Day our dayly Bread, and forgive us our Treſpaſſes*, were very proper to the uſage) after which they gave the kiſs of Charity, and ſign'd themſelves with the ſign of the Croſs, and then begun their meal: and in moſt Families ſome one was deputed to read the holy Scriptures, the hard places of which the Maſter of the Houſe interpreted: and when they had done, they thank'd God for all his Bleſſings in ſome holy Hymn, and the Maſter of the Family gave the

∵ Vid. Jo. Frontonis Familia Chriſtiana. p. 8, 9, 10.

the remainders to the poor: for he acted the part of a Priest in his own House; and thus they turn'd the House into a Church, the Table into an Altar, and the Feast into a Sacrifice; and if at any time a Stranger came among them (as they durst not shut their doors against any such) they gave him the preference (especially if a Priest) to begin and end the prayers.

7. And so much respect did the devouter Christians pay to this Sacrament, * that they would not spit on the pavement of the holy place, while they were at Church, nor turn their backs on the Altar when they left it. As now among the *Æthiopians*, no Man spits the whole day after he hath received this Sacrament. And in the Church of *Constantinople*, by the advice, and example ‖ of St. *Chrysostom*, they swallowed a little Cake, or Wafer, to prevent spitting, or vomiting after the reception.

* Naz. orat. 10. & or. 19.

‖ Phot. Cod. 59.

But that which made them tremble when they approach'd the Holy place, was an opinion * which they enter-

* *S.* Maxim. mystag. Eccles. c. 24.

tain'd,

tain'd, That the Angels being present, did Write down the names of all the worthy Communicants, whose behaviour they inspected, and whose names they brought into remembrance before God; for they were fully convinc'd,‖ that the Angels stood round the Altar, and assisted at the Sacrifice. "For at that "time, says St.* *Chrysostom*, "the Angels fall down be-"fore the Lord, and the Archangels pray, "they lay hold on the occasion, and the "Sacrifice that is on God's Altar gives "them assistance; for as men pluck the "branches of Olives, and tender them to "Princes, thereby putting them in mind "of that mercifulness and compassion "that becomes them: So do the Angels, "instead of Branches of Olives, holding "up the Lords Body, beseech God for all "mankind, as if they said, We implore "thee for those whom thou didst love so "dearly, as to give thy Life for them; "and we pour out our Prayers for them "for whom thou wert pleased to shed thy "Blood; and we supplicate for those for "whose welfare thou didst sacrifice thy "Body. They also believed, that as long as

‖ Ambr. *de Sacram. li.* 1. *c.* 2. Aug. *Ser.* 3. in Ps. 33 &c.

* To. 7. p. 892.

as they did Communicate, they did enjoy the company of those blessed Spirits; and that, when they were kept from the Lord's Table, they were under the power of Satan; for Excommunication was a terrible sentence to them, and the worst of punishments; so great an affliction did they account that, which is now our choice; being fully perswaded, that he who was shut out of the Church here, without a deep Repentance, and Absolution, must necessarily be kept out of the Kingdom of Heaven. And,

May God of his great Mercy and Goodness give his Holy Spirit to all that are called Christians, that they may put a just value on the Priviledges of the Church of God; that they may Honour, Reverence, and Frequent the Holy Sacrament, which is the Communion of Saints; and may dread the being justly deprived of those advantages; that we may neither excommunicate our selves from thy Table, nor deserve the censures of the Church to drive us from it, but that thy fear may be upon us all the days of our Life, through Jesus Christ our Lord, Amen.

CHAP. XXIII.

Of the abuse of the Sacrament to evil ends.

IT is an Observation confirm'd by sad Experience, That the best of things, or persons, when they degenerate, prove the worst of their kind; and it is also as sadly confirm'd, That the best of enjoyments, when employed to bad ends and purposes, prove the causes of the greatest mischiefs; and this is demonstrated, as by many other instances, so by the abuse of the Divine Institution of the Holy and most Advantageous Sacrament of the Eucharist, to serve the designs of sensual, ambitious, and covetous men; very great alterations having been made, both in the Doctrine, and Rites of that Sacrament, from the Primitive Institution, and Original Practise. Of this Nature, I must confess, there are some things that seem to me not so fairly defensible in the Centuries that preceded the Establishment of Popery,

pery, ſuch as * the making Plaiſters of the Euchariſt to Cure Blindneſs, or other Diſeaſes; † the Celebrating of this Sacrament in a private houſe to expel the Evil Spirits that haunted it, * the dipping Pens in the Conſecrated Wine, when they either Sealed Covenants, or condemn'd a notorious Heretick, † the tying it about the neck as an Amulet in the times of Imminent danger; ‡ the burning, or burying the remainders of the Conſecrated Elements, or ‡ giving them to School-boys, and ſuch like perſons, who were not preſent at the Conſecration; with other ſuch uſages; but I remember, that thoſe were the days of Miracles, and Extraordinary men might make uſe of uncommon methods; and that it becomes not me to uncover the Nakedneſs of the Fathers, eſpecially becauſe at this diſtance of time few men are capable of underſtanding the reaſons

* *Aug. op. imperf. adv. Julian l. 3. c. 164.*

‡ *Id. de C. D. l. 22. c. 8.*

* *Nicet. Paphl. Vit. Ignat. Theop. an. 20. Herac.*

† *Ambr. in ob. Satyr. Fratr.*

‡ *Heſyc. in Levit. l. 2. c. 8.*

‡ *Evagr. l. 4. c. 35.*

why they did many things at which we now wonder. And it were to be wisht, the same Apology were so made for the succeeding Ages, wherein strange Opinions, and as Novel Customs had their Original; for then the reverence due to the mysteries, degenerated into Superstition and Idolatry, and the Mysteries themselves were many times applyed to unbecoming usages, and on trifling occasions.

For men would not be content to believe that God was really present in the Sacrament, but they were resolved to study a way how to make him so by a Method that baffles sense, and contradicts reason; and to this purpose men begun not to be satisfied with the common Bread, in which the Eucharist was Anciently Celebrated; the bread that was usually eaten at ordinary meals, was thought unfit for this sacred use, and therefore unleavened bread and wafers were introduc'd, and this perhaps was the practise of the eighth Century, and in two or three Hundered Years after the notion of *Transubstantiation* began to be owned, but in such an Age, which *Baronius* and other Historians say, was the shame of the Papacy, when there was neither

neither Learning nor Vertue at *Rome*, but the greatest ignorance, and the greatest debauchery imaginable; and with this Doctrine the half communion was introduc'd, the people being Sacriliegiously rob'd of the Cup for fear they should in Receiving, spill the Blood of Christ; after which the Schoolmen first amus'd themselves, and then their neighbors, with impertinent inquiries relating to these Mysteries, which made neither themselves, nor others wiser, or better; and what number of Miracles were then coyned to uphold the new Doctrines, that when reason would not perswade men to believe, they might be convinc'd by wonder, and extraordinary apparitions! People being told, that the Bread by the Prayers ‖ of St. *Gregory* the *Great*, was turn'd into a piece of Flesh, in view of all the people; that our ‡ Saviour frequently appear'd on the Altar, in the shape of a beautiful Boy; † That St. *Antony* of *Padua*'s Mule worshipt the *Host*; and that Bees in their Hive built a Chappel to an *Host*, which was by the owner put there

‖ *Jo. Diac. vit. Greg. l. 2. c. 41.*

‡ *Paschas. c. 14. de Corp. Dom.*

‡ *Vid. Pinelli meditat. 4. p. 126. ad p. 146.*

to increase his stock. And thus by degrees it grew to be a God, till at last it had a Festival appointed, called *Corpus Christi day*; on which it is solemnly prayed to, as at other times it is bow'd down to, and Adored.

And as the Ark of the Covenant was carried before the Camp of the *Israelites*, so the ‡ *Cornish* Rebels in *Edw. 6* time carried the Consecrated Host under a Canopy with Crosses, Banners, and other such solemn appendages before them, in hopes thereby to get a certain Victory; and as the Kings of *Persia* had their Immortal Fire carried before them, so is this Sacrament carried before the Pope on solemn days; and as Anciently men swore by the Name of God, so they now swear by the Sacrament: and did not Pope *Hildebrand* consult this Sacrament as as an Oracle to know what success he should have against the Emperor of *Germany*; and when it did not answer expectation, threw it into the Fire? if we may believe Cardinal *Benno*: and if he be doubted, there are other ‡ Instances out of

‡ *Hey. l. Hist. of Reform. p. 70.*

‡ *Vid Orland. in. Hist. Soc. Jes. l 12 §§ 48. p 394. & li. 16 §§ 22 p 544.*

more

more Authentick, and uncontroverted Authors to prove the usage: and how often hath the *Pix* been brought out to quench Fires? As was lately done at ‡ *Avenion* by the Popes own Legal Governor of that City, when the flames begun to rage in the *Recollects* Convent.

‡ *V. Daille de obj. Cult. Relig. li. 1. c 10 p. 138 & Con Saligunst. c 6.*

And yet many of the practises of some men of that Communion are no way reconcilable to the notion of the Divinity of the Eucharist: for not to mention ‡ that if but a Hen be sick in the Neighborhood, you may have a Mass said for its recovery, it was usually buried with the Corpses of Bishops, whom they Inter'd in their Episcopal Robes with a Patin, and Chalice by them, and the Consecrated Bread on their breast; and this, says the old ‡ Canonist was done to affright the Devil from Haunting their Tombs: and it was also given as an ‡ *Ordeal* to discern, whether a person were guilty of a crime that could not be proved, espe-

‡ *Alan. de Sacrific. c. 32.*

‡ *Balf. in Can. 83. Trullan.*

‡ *Balf. in Can. 61. Trull Conc. Wormat. c. 10. &c.*

cially to Clergy-men, to purge themselves from notorious crimes. It was also sometimes left as a pawn, or pledg, and so St. *Lewis* of *France* pawn'd an Host for the pledg of his Ransome to the *Sultan* of *Ægypt*, as did also *Uladislaus* King of *Hungary* to the *Turkish* Emperor *Amurath*, when they made an Agreement. But beyond all this, men were not only contented to receive this Sacrament as an Oath of secrecy to conceal Treason, Parricide, Murther, and such like crimes; but some were so hardy as to attempt the damnable villany of poysoning their God to murther the Lords Anointed; so the * Emperor *Henry* the *7th* was dispatcht; and so also Pope ‖ *Victor* 3*d* was sent to his Grave; and we are told *, that *William* Arch-Bishop of *York* being discontent that he could not get the Preeminence of the See of *Canterbury*, mingled Poyson with the Wine of the Chalice, and so murther'd himself. But I should tire my self, and others, should I multiply quotations; for either these are proofs enough, or

* *Naucler. Gener.* 42. *p.* 991.

‖ *Malmesb. l.*3. *c.* 39.

r * *Lambard's Peramb. of Kent. p.* 66.

or a greater number of witnesses will not serve turn. And,

May the Blessed Jesus, the Governor of his Church, purge it from all dross, from all unwarrantable opinions, and superstitious practises, that all his Family may Worship, Serve, Honour, and Humbly Obey him, as we ought to do, till the number of the Elect be Consummated, when the Sons of God shall be admitted to sing Eternal Praises to his Majesty in Heaven. Amen, Amen.

The End of the First Part.

PART II.

Containing an Account of the Festivals of the Holy Week.

Lessons, Meditations, Prayers, and Anthems.

Οὐδεὶς χριστιανῶν πονηρὸς, εἰ μὴ ὑποκείνεται τὸν λόγον. *Athenag. legat. pro Christ.* p. 5.

No Christian can be wicked, unless he belyes his profession.

PART II.

Containing an Account of the Relicks of the Holy Week.

Lections, Meditations, Prayers, and Anthems.

PART II.

The INTRODUCTION.

THE devout Christian being thus fitted to communicate with his Saviour; being instructed how to discern the Lord's Body, and being acquainted with the advantages which the worthy receiving of it, does bring with it, and with the Duties preparative to such a receiving; what remains, but that every occasion of coming before God, and partaking of the Dainties of his Table, be with all eagerness pursued after, and embrac'd. Consider therefore, O my Soul, how shouldest thou long to dwell in the Courts of God, and to serve him in the Beauties of Holiness? *His Name is wonderful,*

derful, and he is fairer than the Children of Men; full of Grace are his Lips, for God hath bless'd him for ever; and in him also hath God bless'd the rest of the Sons of Men; him hath God *anointed with the Oyl of Gladness above his Fellows*, consecrating him to be our high Priest, to make Attonement for the Sins of the World: *All his Garments smell of Myrrh, Aloes, and Cassia*, of bitter Scents, that embalm his Crucifixion; for, when he was nailed to the accursed Tree, then was the Wine mingled with Myrrh, given him; and when he was to be buried, he was laid in a mixture of Myrrh and Aloes, to fit his Body for its Sepulcher: And what wilt thou do, O my Soul, to express thy gratitude to this thy Redeemer, who is become thy Lord, and thy God? But worship him, and Adore him, and give Thanks unto him, World without end. Every day of his Life, was to him a day of Affliction and Suffering, from his first appearance at *Bethlehem*, to his being Crucified on Mount *Calvary*; his whole Age was one continued *Good-Friday*; and should not every day of my Life be an *Easterday*? He dyed daily, and should I not daily remember that Passion, and celebrate the

Praises

Praiſes of that Condeſcenton, and live to the Glory of that Mercy? Should I not every day, if I may, be actually concern'd in the ſhowing forth the Lord's Death till he come, or at leaſt intentionally, and in Preparations? Repreſenting to my mind, my bleeding Saviour, and mourning over thoſe Sins of mine which brought him to ſo much ſhame, and ſo much torture, and rejoycing in the Salvation which he hath wrought out for me? By this means the ſubſequent Directions will ſerve as well for any other Week, as for the Holy Week; and I ſhall always be in a readineſs to communicate with my Maſter *Jeſus*; and *bleſſed are thoſe Servants, whom our Lord, when he comes, ſhall find ſo doing.*

The Collect.

HOly and immortal Saviour, who didſt both Dye, and Riſe again, that thou mighteſt be Lord both of the Quick and Dead; and didſt Inſtitute, and in thy Holy Goſpel command thy Church to continue a perpetual memory of that thy precious Death, and glorious Reſurrection, until thy coming again; Send thy Grace unto me, and to all

People

People, that we may Worship thee, Serve thee, and Obey thee, as we ought to do; and be thou pleased to give us all things that be needful, both for our Souls and Bodies: give us this day, and every day, that heavenly Bread, the Spiritual Manna *that comes down from above, and send thy Holy Spirit into our Hearts, that we may be always in a fit Posture to receive it; forgive us all our Sins, and preserve us from all Temptations, that we may live for ever, to ascribe unto thee with the Father, and the Holy Ghost, the Kingdom, the Power, and the Glory, for ever, and for ever.* Amen.

PALM-SUNDAY.

P*Alm-Sunday* is the day on which our blessed Saviour, being determined to fulfil all that was spoken of him in the Law, and the Prophets, took his last journey from *Galilee* to *Jerusalem*, to compleat our Redemption by his Sufferings, and his Resurrection; the People meeting him at Mount *Olivet*, with Branches of *Palms*, *Olives*, and other Trees in their Hands (Emblems of his Meekness, and

his

his Triumphs), crying, *Hosannah to the Son of David; blessed is he that cometh in the Name of the Lord: Hosannah in the highest*; and from this Original the day hath its Name in all Churches; and the Transactions of this day were so observable, that the *Latin* Church of the later Ages turn'd this, as well as the other Festivals, into Pageantry, dressing up a representative Saviour, and carying *Palms* before him, as if they welcomed him into *Jerusalem*; and in the *Greek* Church they make up Branches of *Olives*, and *Palms* into divers forms, by which they keep up the memory of the Feast: the Emperor, and the Patriarch (when that Empire was in its Glory) using to give at this time great Largesses to the common People, which from the day were called *Palms*; and now in *Muscovy*, the Patriarch rides in state, like our Saviour, and is met by the Grand Duke, and all the People, who represent the *Jews*, enter ainingh him, but in *a* St. *Chrisostome*'s time, 'the *Greeks* were better taught

Κυριακὴ τῶν Βαΐων, *among the* Greeks, Dominica Palmarum, Florum, atq; ramorum, *among the* Latins.

a To. 5. p. 541.

'taught, for then the whole Christian 'Church had their Processions, and went 'out to meet their Saviour, not deckt 'with *Palms*, but adorn'd with Alms, and 'Mercifulness, and other Virtues, with 'Fastings and Tears, and Prayers, and 'Watchings, and all sort of holy deference 'to their Redeemer.

|| On this day anciently did the Persons who were to be baptized at *Easter*, give in their Names to the Bishop, from which time, till their Baptism, they were distinguisht from the other *Catechumens*, and called *Competentes*; and to them the Bishop (himself, if present, as he was seldom absent from his See at all this Solemnity; but if absent, the Presbyters) in the *Baptistery*, expounded the Creed (* for the Creed was not in those Ages, read in the first Service, at which the *Catechumens* were present) which Creed they were to learn the Week following, and to give an account of it solemly on || *Easter-Eve* in the *Latin*-Church; but in the

|| Aug. *Ser.* 46. *de Verb. Dom. Ambr. Epist.* 33. &c.

* Aug. *Ser.* 115. *Id. de fide, & Symb. c. p.* 1.

|| Conc. Laod. *Can.* 46.

the *Greek*-Church, on *Maundy-Thursday*; and now probably were they also taught the Lord's prayer, which no unbaptized Person was allowed to repeat; for how, says St. *Austin*, can he call God Father, who was never regenerate? And lest the Persons to be baptized, should come to the Laver of Regeneration, filthy, sordid, and sullied with their fastings, and *Lent-penances* (at which time they used to cast Ashes on their Heads, and lie on the bare Ground); on this day they washt the Heads of the *Competentes*, and from hence the day was called ∴ *Capito-Lavium*. So careful were the Ancients, that at the time of our blessed Saviour's Resurrection, all things should be gay, and all Persons joyful.

∴ Isidor. Etymol. *li.* 6. *c.* 18. &c.

The Epistle. *Isa.* 62. 10, 11, 12.

GO thro, go thro the Gates, prepare ye the way of the People; cast up, cast up the Highway, gather out the Stones, lift up a Standard for the People. Behold the Lord hath proclaimed unto the end of the World, say ye to the Daughter of Zion, *Behold thy Salvation cometh; behold, his*

Reward

Reward is with him, and his work before him, and they shall call them the Holy People, the Redeemed of the Lord; and thou shalt be called, Sought out, a City not forsaken.

The Gospel. *Matth.* 21. 5. &c.

TELL *ye the Daughter of* Zion, *behold thy King cometh unto thee, meek and sitting upon an* Ass, *and a* Colt, *the fole of an* Ass; *and the Disciples went, and did as Jesus commanded them, and brought the* Ass, *and the* Colt, *and put on them their Cloaths, and they set him thereon, and a very great multitude spread their Garments in the way; others cut down Branches from the Trees, and strawed them in the way; and the Multitudes that went before, and that followed, cryed, saying,* Hosannah to the Son of *David*, blessed is he that cometh in the Name of the Lord; Hosannah in the highest. *And when he was come into* Jerusalem, *all the City was moved, saying, Who is this? And the Multitude said, This is Jesus the Prophet of* Nazareth *of* Galilee; *and Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the Tables of the Money changers, and the seats of them that*

sold

sold Doves; and said unto them, It is written, My house shall be called the House of Prayer, but ye have made it a Den of Theives.

The MEDITATION.

WHen our blessed Saviour made his publick appearance in the World, every thing in him was excellent, and extraordinary; the Lineaments of his Face so beautiful, that he was justly stiled the fairest of ten thousand; but the Qualifications of his Soul were so miraculous, that whatever of great or good could be observed either in Men or Angels, was but a faint Representation of his more stupendious Accomplishments; the charms of his Countenance were most taking, the Eloquence and Reason of his Discourses most persuasive; but the Holiness of his Conversation was transcendent; insomuch that his Friends loved, and his very Enemies, tho they hated him, could not but admire him; his converse was free and obliging, his pity generous and noble; he accounted that day lost, wherein he had

had not done some kindness; and was grieved to send any man away from him sorrowful. He often neglected to mind himself, but he never omitted his care of the Poor; and he, who had no house to reside in, no maintenance but the Alms of well-inclined People, had yet a Bag, and a Treasury for the indigent; he frequently forgot to eat, but he never forgot to Pray: so wonderful was his Devotion, so universal his Charity, and so incomparable his Obedience. His Soul was the Temple of Chastity and Temperance, the seat of Prudence, the fortress of Courage; the Throne of Justice, the storehouse of Humanity, the Sanctuary of Meekness; in a word, it was the residence of all Virtues; and who could converse with such a Saviour, and refuse to Love, and Adore him? But never were his Accomplishments so Illustrious, as when he took his last journey to *Jerusalem*, when all the Scenes of Treachery and Cruelty were to end in the unparallel'd Murther of the Son of God: then he exerted all his Vigor, for then the Son of God was to be glorified, and to be manifested to be the only begotten of the Father, with Power, according to the Spirit of Holiness,

Holiness by the Resurrection from the Dead; for his sufferings were his own crown, and the cause of the worlds Salvation. Perillous was the attempt, but the combatant was invincible. His first Essay towards the compleating of our redemption, was on *Palm-Sunday*, on this day of the week he made his entry into *Jerusalem* like a Conqueror, or rather like the King of the World; from hence I date the *Epocha* of his Crucifixion, because on this day among the *Jews* the *Paschal* Lamb was separated from the rest of the Flock, and with much solemnity brought up to *Jerusalem* in order to its being Sacrificed; and on this day of the week also he made a more pompous entry into the Holy City, when attended by many Saints returning from their Graves to accompany his Resurrection; he made it appear, that he had spoiled Hell, and saved mankind; both which entries were made in despight of all the Opposition of the *Scribes* and *Pharisees*, his implacable Enemies. And where, O my Soul, shouldst thou wish thy self a place, but among the Train of this Omnipotent Victor? Thou hast been by him raised from a sad estate, from being dead in sins and trespasses,

and

and whom shouldst thou Love, and accompany, but thy best Friend? I will follow him therefore into the High-priest's Palace, and to the Judgment-seat of *Pilate*; I will go with him to Mount *Calvary*, and there I will dye with him; but first I will view his Triumphs, and admire his Grandeur; I will first accompany him to the *Jewish* Temple, and then to the Christian Altar, that is, to the Cross, on which he was Offered as a Lamb without spot and blemish.

From the East came the Sun of Righteousness to *Jerusalem*, (for on that side of the City lay *Bethany*) and rejoyced like a Giant to run his course, tho he foresaw he should suffer a dismal Eclipse; and in this also he might be likened to the Sun, that he appeared greater, and shone brighter than ordinary, just before his setting. 'Twas required by the Mosaical Law, that every Male should appear at *Jerusalem* three times a Year; nor would *Jesus* be (tho he was) exempted from those attendances; for thus it behoved him to fulfil all righteousness; and in this he was so punctual, that the best account which the Christian World hath, how long our Savior lived, appears from the

the Evangelists recording how many Passovers he kept: The past years of his Life he went up to the House of God in a State of Privacy, but now he resolves to approach the City like a Prince, that is, like himself: But where is the Ceremony of this Royal Parade? Where is the Gilt Chariot? Where the Purple Robes? Where are the Armed Liseguards, and where the Retinue of Nobles? Is the King of *Israel* no better equip't than with an Ass, and that Ass borrowed? Are his most Eminent Courtiers but Twelve poor *Galileans*, most of which were Fishermen, and one a *Publican*? And hath he no other Followers but the Multitude, the Dregs of the People? 'Tis no Wonder, that at this sight all the People were moved: Never was Prince in Exile worse attended? And can this be the King of the *Jews*? Is this the *Messiah*? But remember, O my soul, that all this was Prophecy, and no word of God is ever unfulfilled; his Poverty was a sign to the Shepherds to know him by at his Birth; and the same sign is given to the Holy City at his Death; and she is called upon to rejoice, and to shout for joy, because her King comes to her, a just Prince,

Zech. 9. 9

and one that brings Salvation; but he comes in a ſtate of Humility, riding upon an Aſs, and a Colt the Fole of an Aſs; and muſt God falſifie his Word to comply with our impertinent notions of Greatneſs? And is not the Condeſcention an Emblem of his Meekneſs? He came into the world to conquer, not by the Sword, but by the Croſs; not by fighting, but by dying; and does not this Aſs denote his Contempt of the World, and the lowlineſs of his Mind? How mild and good, and how benign he ſhould be, even to his worſt Adverſaries? Beſides, it was neceſſary his firſt coming into the World ſhould be diſtinguiſh't from his ſecond coming to Judgment: Nor was this but an addition to his Honour, that the firſt Confeſſors of the Chriſtian Religion, were not many mighty, not many wiſe, not the Kings, or the Generals, or the Philoſophers of the World, but a few abject and contemptible men, rude and unaſſiſted, ill-clad and unlearned; and yet they converted the World: But this is not all: ſee ſomething that compleats the Wonder; for could there be a greater inſtance of my Bleſſed Saviours Divinity than this, That notwithſtanding the warineſs of the *Roman* Gariſon, who to ſecure the Imperial Ti-

tle

ſle to *Judea* were ready to take Fire upon the notice of a new Kings Arrival as a Competitor for the Government; notwithſtanding all the Spite, Malice, and Cunning of the *Phariſees*, *Jeſus* makes this Triumphant Entry, preaches in the Temple, caſts out the Buyers and Sellers, and works many Miracles without any diſturbance; this was certainly the Finger of God, and a Specimen of the Divine Power. Be not therefore ſcandalized, O my ſoul; this poor Saviour is the Son of God, and the Redeemer of the World, and his Poverty is his Churches Patrimony; and this is the Day which many Kings and Prophets have long'd for, but never could ſee; joyn thy ſelf therefore to the Company, and ſing thy *Hoſannahs* alſo to the Lord of Life and Glory? 'Tis ſhameful to flight thy Saviour when the Multitude admires him.

Of the People, ſome followed *Jeſus* from *Bethany*, while others met him from *Jeruſalem*, both joining together in one Company, of which, ſome went before him, others followod the *Meſſiah*, who rode in the midſt of them, under whom they ſpread their Garments in they way (as was the Cuſtom of many Nations, when they entertained their Princes) and ſtrowed

Flowers and Leaves (for so were Monarchs also treated at their Entrance into any City, the People meeting them, and carrying Lawrel and Roses in their Hands, and covering the streets with them, by which they testified their acknowledgment and submission to their Sovereigns Authority) and probably the *Jews* coming immediately from *Mount Olivet*, carryed Olive-Branches in their hands (as other Nations used to do on such solemnities) Emblems of Peace and Union between a Prince and his Subjects, and signs how ready great Persons should be to forgive Injuries; after which manner they also carried Palms, as a good Omen of Victory: And all this was done at this time, to denote that the true *Messiah*, the King of the *Jews*, was now come to his own City of *Jerusalem*; a Meek and a Compassionate Saviour, and ready to triumph over the powers of darkness, and all the other Enemies of Mankind. To him therefore the people sung their *Hosannahs*, wishing him all happiness, and themselves all happy in him: *Blessed is he that cometh in the name of the Lord*: 'Most 'acceptable is his Person, most welcome is 'his Reign and Kingdom; *Hosannah in 'the highest*: Let our Shouts reach Heaven:

'Tis

'Tis the God who dwells there, whom 'we praise; and may that God, whose 'Throne is there, make us eternally happy 'in this Son of his Love; Peace in Hea-'ven, Glory in the highest, the *Messiah* is 'come, and our Fears are at an end: And who would not joyn in Consort to this Heavenly Song? 'Tis one of the Anthems of the Angels, and some of the Entertainment which God's Palace will afford us: The joy ought to dilate my soul, tho it did not swell my Saviour; and this also was another argument, that he was the Son of God, and the Lord of Glory; that this extraordinary reception did not transport him, but with the same evenness of temper he enjoys all the various dispensations of Providence, his poverty never depreſt him, his disgraces never ruffled his quiet, nor can honours and pomp make him proud and insolent.

But that which made no impression on the Son of God, made a very deep one upon the *Pharisees*; for envy is a busie and restless Vice; they, when they saw they could not curb the multitude, would have put our Saviour upon checking and repressing them: for as the covetous man cannot endure a discourse of voluntary

poverty, nor the lascivious person a lecture of Chastity; as you raise the passion of the Oppressor, when you preach to him the Laws of Justice, and inflame the froward and the cruel, when you urge him to forgive Injuries, and to love his Enemies; so to the proud and ambitious nothing is so killing a sight as another mans Honour: But *Jesus* tells them, the meeting was not procured by craft, nor were the people flattered (much less affrighted) into the combination; the Oblation of Thanksgiving was voluntary, and an accomplishment of a prophecy, God now intending *out of the mouths of babes and sucklings to perfect praise* (for Virtue makes it self admirers where ever it goes) and should these people hold their peace, the very stones would cry out, and who dares check the Holy Spirit, and fight against God? But what need of all this complaint? have patience, O ye Rulers of the *Jews*, and the people will answer your desires, such is the vanity of all worldly fruitions, they, who to day cry *Hosannah*, shall in a few days cry louder, *Crucifie him, Crucifie him.* Now they sing, *Blessed is the King that cometh in the Name of the Lord*; and anon, *We have no other King but Cæsar.* Now they

they spread their Garments in the way, but then they shall strip him of his own raiment: Now they bless, and cry, *Master*, but then they shall curse and despise him; such is all Secular Pomp and Humane Applause, it depends upon popular Breath, which, when it turns like the Wind, it blows back again, and carries away all that before it brought.

Upon foresight of this sad sinful Change, see the Marks of a deep Sorrow on the Face of Christ amidst all the Acclamations and other Testimonies of Publick Joy; *Jesus* (the Prince of Peace) was now at the foot of the Mount of *Olives*. (the Emblem of peace) in view of *Jerusalem*, (whose name implies the Vision of Peace) and yet he knowing their sins, and foreknowing God's Judgments, could not forbear Tears, and the terrible denunciation of the Divine Vengeance upon that City, that was now become the sink of all wickedness; and yet this weeping was but the Prologue to the mightier grief of his upon the Cross, to which no sorrow could be compared, when he offered up Prayers and Supplications to his and our Father, with strong Crys and Tears, and was heard for that his Piety. Now he mourns only the

fate of one City, of one People, but then he wept over and dyed for the ſins of the whole World of Diſobedient and deſperate Wretches, who doted upon ruin; all the Honour that could be given him, all the Grandeur that could ſurround him, gave him no Pleaſure in this TriumphantEntry, while he ſaw the end of his deſigned death fruſtrated, and a whole Nation obſtinate to be undone, when the Son of God was moſt willing and moſt buſie to ſave them: Every Drop was of more Value than a Pearl, and the Streams that ran down his Sacred cheeks, more precious than thoſe Waters which bring down Gold from the neighbouring Mountains. And does my Saviour weep, and can I dare to indulge to immoderate Laughter? Can I rejoice when he is covered with Sorrows? Or live in ſenſuality, when the chaſtiſement of my peace is upon him? God forbid. Now therefore, O my Soul, contemplate thy Saviour in all his Offices; in his Triumphs he ſhows himſelf a Prince; in his Mourning over *Jeruſalem* he acts the part of a Prieſt, whoſe Office it is to weep over and atone for the ſins of the People; and how does he declare himſelf to be a Prophet, when he foretels the preciſe time of the ruin of

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the *Jewish* Nation, before the present Generation should pass away?

In this disconsolate plight does our endearing Redeemer draw nigh to *Jerusalem*; and to let the world know that his Kingdom is not of this world, he balks the direct way over the Brook *Kedron*, to the fortress of *Zion*, and diverting, passes through the Sheepgate which led to the House of God; he goes not up to the Palace of the High-Priest, nor to the Court of the *Roman* Governour, but immediately hastens to the Temple, to teach us to begin every Action with God, and to love the place where his Honour dwells, more than all the Tents of ungodliness; to love the Gates of *Zion* more than all the dwellings of *Jacob*; and to assure us, that he who would meet God comfortably, must enquire for him in his Temple: For where should I seek for thee, O my dear Saviour; where should I find thee, but in thy Father's House? The Temple is thy Palace, and the Chair of *Moses* thy Throne, thence thou didst baffle the Doctors, and from thence didst thou dispence the Oracles of Heaven to the world, rescuing the Doctrines of Religion from the Traditions, and the Duties of it from the evil practices of the *Pharisees*;

and to demonstrate, that thy complaint of them was not without cause, thence didst thou drive the buyers and sellers, such was thy Zeal for the Habitation of God, when the Lord came to his Holy Temple; and who could stand before thee, when thou didst thus appear like a Refiner's Fire, and like Fuller's Soap? Thus when Reformation is begun at the house of God, there is great hope that the rest of the City will easily be reform'd.

At this Visitation, *Jesus* beheld all Things, not for Curiosity, but to see what was amiss, and needed amendment; he lookt into all the Corners of the Temple, and diligently attended to all the performances of the Priests in their several stations, how they kept up the Reputation of Religion, how exactly they performed all their Service, a fit Employment for the great High Priest, and Bishop of Souls. But why all this Severity? Why the Buyers and Sellers banisht? Why the Money-changers Banks overthrown? Were not the *Jews* obliged to come Three times a Year to *Jerusalem*? And when they came, were they to come empty? Now to bring with them from the remotest parts of *Judea*, Sheep and Oxen, and the first fruits

fruits of their Cattel, VVine and Oyl, with orher Offerings, was very troublesom; and to dispose of those things in kind in the Countrey, and turning them into Money to buy the like at *Jerusalem*, was not only reasonable, but agreable to the Divine Command; and for this purpose had the *Jews* their Markets and Banks, in or near their Temples, as the *Gentiles* also had. Now the Practice having the countenance of a Law, and tending so much to the ease of the People, and to the Honour of God also, inviting all occasional Comers to buy, and offer liberal Sacrifices (as an Exchange tempts Customers); it also making provision for Proselites and strangers, of such Money as was current at *Jerusalem*, which only was to be offered to the Lord, and for the poor, that they might borrow, tho not on Usury, yet on Pawn, so as they might not come empty handed before the Lord; the place of this Traffick being only the outer Court of the Temple, into which were admitted even the *Gentiles* and Uncircumcised? why was our Masters Zeal so Fervent? With great Reason doubtless was this done, for all that *Jesus* did, was by the guidance of the

Deut. 14. 24, 25.

the Infallible Spirit; nor was it without reason that this Action was called the greatest of our Saviour's Miracles, and one of the most solemn Declarations, that he was the Son of God.

VVas it not a great Affront to the Divine Majesty, to make a Butchers stall, or a Bankers shop, of his House? To alienate it from its right use; and instead of a house of Prayer, to make it a den of Thieves, of Publicans and Extortioners, and of the Practicers of the Arts of Fraud, and the Methods of Cheating? VVas it not Irreligious to serve the Ends of Covetousness, more than the designs of Piety? For these Markets were at first held only near the Temple; but at last, through the greediness of the Priests were brought into the first Court of it, to their no little gain, while they managed the Markets, either by their own servants, or by exacting a Tribute of all those who there erected stalls, and perhaps selling one and the same sacrifice over and again, to several Persons: Now what could create in mens minds mean thoughts of Religion, and depreciate the service of the Almighty, if such Actions did not? And how could men chuse but abhor the Offerings of the Lord? This therefore incited

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the Zeal of our dearest Lord; and it was a sad Omen, that the Priests themselves should in a little time be banisht from the House of God, and turn'd out of his service, because they had corrupted and huxter'd the VVord of God, and handled it deceitfully. And now, O my soul and my body, are not you the Temple of God? And ought not the same measure of Zeal to be in me, that was in my Redeemer? Ought I not to cleanse this Temple, and to expel thence all brutish Affections, all covetous thoughts, all self love, and love of the VVorld, all pride and vain glory, and to keep my self undefiled in the VVorld, fit for the residence of God, and the indwelling of his Holy Spirit; for if a man defile the Temple of God, shall not God destroy that sinner? I will therefore devote my self intirely to my Maker: what he loves shall be my delight, and I will honour him here in his Person, in his Will, in his Ordinances, in his Habitation, in his Revenue, and in every thing else that appertains to him, that I may hereafter enjoy him, and live with him for ever, *Amen.*

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The Collect.

ALmighty and most Merciful Saviour, who in the heighth of thy Glories, wast mindful of thy Humiliation, and thy sufferings, as thou wert contented to be made the Son of man, tho by an ineffable generation thou wert the Son of God; so new make me thy most unworthy, because thy most disobedient Servant; create in me a clean heart, and renew a right spirit within me, that my soul, whom thou hast redeemed, may always sing thy Praises, and celebrate thy bounty; that all my faculties, and all my members being consecrated to thee and thy service, my Zeal may be flaming and unquenchable, my love to thee victorious over all self love, or love of the world; my love to my neighbours generous and disinterested, and my constancy and resolutions to be thine unalterable, that I may preserve thy living Temple free from all Pollution, till I come to the New Jerusalem, *where the Lord God Almighty, and the Lamb, are the Temple of it, through the Merits und Mediation of thee my only Saviour and Redeemer,* Amen.

The

The Anthem for *Palm-Sunday.*

ETERNITY.

I.

MY Eager Soul's upon the wing,
To view the Court of th' Heavenly King.
So passionate 'tis those Joys to taste and know,
That it disdains all pleasures here below:
For what can this sad world impart,
To ease the longings of my Heart,
Which Heavenly Love hath wounded with its Dart?

II.

The Palace Glorious was, where God
Made his perpetual abode,
E're his Omnipotent Word had all Things be;
The Mighty Undivided Trinity
Resided in Eternal Light
Before the Sun appear'd in sight,
Or Time was impt to make his earliest flight.

III. *With*

III.

With Joy the Father then look't on
The Beauties of his only Son
(Miraculous Child, whose great Sire cannot be
Above his Son in Age or Dignity.)
From both these did proceed the Dove,
Which gently up and down did move,
And fill'd the place with Harmony and Love.

IV.

In this vast space, the Equal THREE,
With mutual Sentiments did agree,
That God the Father should the World create,
The Son redeem, the Spirit regenerate;
Transcendent Fountain, whence did flow,
What infinite Pity could bestow,
To make men Gods, and bring down Heav'n
(below.

V.

No longer can my Soul forbear;
It Sighs, and Wishes to be there;
That it may celebrate the Father's power,
Love Jesus, *and the Holy Spirit adore;*
For tho my Saviour's Presence here,
My Soul to Scepters does prefer,
On Earth she dreads to lose him, there's no
(fear.

Monday

Monday before EASTER.

THE *Monday* before *Easter*, was called *the Holy and Great Monday*, or *the second day of the Paschal-week*; and the whole week was called the *Great week* ‖, not because the days were longer than ordinary, but the blessings were greater, because of the great and stupendious Blessings not to be comprehended, or utter'd, which God this Week conferred upon the World, in the Death and Resurrection of our blessed Saviour; and because it immediately preceded the great Festival, as *Easter* is called, *Job.* 19. 31. or * because of the four great Days in it, *viz.* The Procession of *Palm-Sunday*, the Institution of the blessed Sacrament on *Maundy-Thursday*, the Passion on *Good-Friday*, and the continuance in the Grave on *Saturday*, which was the Eve to our blessed Masters Resurrection. The Week also was stiled the *Passion-week*, the Week of Fastings, dry Diet,

‖ *Chrys. To.* 5. *p* 541, &c.

* *Bern. Ser.* 3. *in domin. Palmar.*

Diet, and Penances (in which the Devouter sort did eat nothing but Bread and Salt, and drank nothing but Water) from which strictness, no day was exempt except the Lords Day, on which it was a great Crime to Fast ‡. Every day of this Week, was a day of business; the whole time from the days of the Apostles, being spent in Prayers, Watchings, and Mortifications ∴: Tribunals, and Courts of Justice were now shut up; no Pleadings, no Suits of Law, no publick Business, no Execution allowed; nothing but Preparation for the approaching Solemnity of *Easter*. Nay, such Veneration was paid to that Festival, that on this Week all Prisoners, except a few notorious Criminals, were releas'd, and in the Regions of Darkness (as their Dungeons were) Lights were set up; the ‖ Emperors forgave those who had forfeited their Lives to the Crown; and private Persons releas'd their Debtors; so that this Week was like the *Jubilee*, or the seventh years release among the *Jews*; for

‡ *Constit. App. l.* 5. *c.* 17. *alii.*

∴ *Chrys. ub Sup. & p.* 586.

‖ Ambr. *Ep.* 33. *Cod. Theodos. li.* 9. *Tit.* 9. *l.* 3, 4, &c.

for this was the time when God forgave the World their Sins, and releas'd them from the Prison of Hell; now the War was ended, that had been so long maintain'd between God and Man; now was Death laid in Grave, and Buried; the Curse of the Law taken away, the Empire of the Devil destroyed, and the hinderances of Reconciliation removed; and therefore all devout People lookt on themselves as bound to do something equivalent in pardoning those who had offended them in Testimony of their gratitude *. On this Week, the Church ordered the reading of the Book of *Job*, in which History they had a plain example, in the Afflictions of *Job*, of our Saviour's Sufferings; and in his Restoration, of our Saviour's Resurrection; and ‡ the subject of the Sermons at this time was the duties of Compassion, of remitting Injuries, and forgiving Enemies, of which the time afforded them a signal Example. And now also they used to sing the 146 Psalm, *Praise the Lord, O my Soul; while I live will I praise the Lord*, &c. The men, the Women,

* *Orig.* l. 1. *in Job. Ambr. ub. Supr.*

‡ *Chrys. To.* 5. *pag.* 542.

men, the aged Persons, and the Youth, all joyning in this excellent Hymnody. And in * the *Greek* Church to this day, as they read over the Psalter twice every Week in *Lent*, so they read it over but once in this Week, ending it on *Wednesday*; from which time to the *Saturday*, acccording to the Ancient Custom, it is wholly omitted; for, from the day of our Masters apprehension, to the day of his Resurrection, the mystical Body of Christ sympathized with its Head, was full of sadness, and cover'd with the marks of a deep and solemn Sorrow; and therefore intermitted the Psalms, which for the most part consist of Thanksgivings and Exultations.

* *Smyth. of the Gr. Ch. p.* 221.

The Epistle. *Isa.* 42. 1.

B*Ehold my Servant, whom I uphold; mine Elect, in whom my Soul delights. I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles: he shall not cry, nor lift up, nor cause his Voice to be heard in the Street. A bruised Reed shall he not break, and the smoaking Flax shall he not quench: he shall bring forth Judgment*

ment unto Truth; he shall not fail, nor be discouraged, till he have set Judgment in the Earth, and the Isles shall wait for his Law.

The Gospel. *Matth.* 21. 33.

THere was a certain Housholder, which planted a Vineyard, and Hedged it round about, and digged a Winepress in it, and built a Tower, and let it out to Husbandmen, and went into a far Country; and when the time of the Fruit drew near, he sent his Servants to the Husbandmen, that they might receive the Fruits of it; and the Husbandmen took his Servants, and beat one, and killed another, and stoned another. Again, he sent other Servants, more than the first, and they did unto them likewise. But last of all, he sent unto them his Son, saying, They will reverence my Son; but when the Husbandmen saw the Son, they said among themselves, This is the Heir, come let us Kill him, and let us seize on his Inheritance; and they caught him, and cast him out of the Vineyard, and slew him. When the Lord therefore of the Vineyard cometh, what will he do unto those Husbandmen? He will miserably destroy those wicked men, and will let

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out his Vineyard unto other Husbandmen, who will render him the Fruits in their seasons.

The MEDITATION.

GReat was the Wisdom of the Son of God, in adapting his Discourses to the several Genius's, Capacities, and Needs of his Auditory; and tho he were sometimes upbraided with his Birth, Education, and want of Learning; yet truth at other times extorted this Confession from his Enemies, *Whence hath this man this Wisdom, and these mighty Works?* Nor could the sharpest Philosopher, or the most subtil *Rabbi* express himself with that Acumen and strength of Reason, that the blessed *Jesus* often uses. What *Stoick* could entertain the World with such Discourses of Self-denial, and Mortifying the Passions, as the Sermon on the Mount affords us? What *Platonist* could Treat of Divine Love, as our dying Saviour does in his last Oration before his Passion? What *Sophist* argue with that readiness and quick address, as Christ does, when he puzzles the *Pharisees* with his Dilemma's about St. *John's* Baptism,

Baptism, and the Father of the *Messiah*? What *Scribe* ever explain'd *Moses*, or interpreted the Prophets so clearly, as the Son of God did? Nor was the matter only of his Discourses severe and profound (as his Knowledg was Infinite and Unlimitted) but his very manner of expressing himself had its peculiar Graces: sometimes his talk was mystical, and his words a Prophetick Riddle (when there being no present need, the Interpretation was left to the Spirit, who was to succeed him:) but for the most part he expresses himself with a becoming plainess, using Similitudes and Parables, than which there is no more speedy and effectual method to instruct the Ignorant, who are desirous of Knowledg, but hardly drawn to pursue after that Wisdom which is not without much Study acquired: for there cannot be a plainner, because there cannot be a more familiar way of Instruction than this: a Parable being commonly taken from things that are seen, and so is both a Precept, and example at once: and by that means not only makes easie impressions on the understanding, but as easily sways the Affections: and by a certain secret kind of delight wins a man, before he

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is aware: but above all, it insinuates a reproof without disgust, and causes a man insensibly to be the accuser of his own Vices, while he condemns the like practices in another: and in this manner are the *Jews* treated in this Parable: our Saviour chusing this method to induce them to a belief of his Doctrine, and an acknowledgment of their own Enormties.

Wretched and Infatuated People! whom salvation it self cannot rescue from ruin! Did God ever deal so graciously with any Nation as with the *Jews*? From a mean and small Original (when they were the fewest of all People) they insensibly multiplied into vast numbers under the hardships of slavery and tyrannical usage; and when *Israel* was to be no longer a stranger in *Ægypt*, by what stupendious wonders did God deliver them? With what a strong Hand, and a stretched-out Arm did he take them out of the House of Bondage; notwithstanding the Anger of *Pharaoh*, and the Opposition of his Subjects? And when in the Wilderness they went from one Nation to another people, how did he preserve them, that no man could do them wrong? And how did he reprove, even Kings for their sake? One Miracle brought them bread,

Bread; a second, Flesh from Heaven; a third, Water out of the Flinty Rock, and their Cloaths were kept from wearing out, by the same extraordinary Power; an Angel was their Guide, and the Lord of Hosts their King; with what terrible and affrighting sounds was the Law given on the top of Mount *Sinai*? With what Wisdom, Eloquence, and Authority was it explained by the Prophets? Who confirm'd it by innumerable signs and wonders, and foretold the Incarnation of the Son of God, who should fulfil the Law, and all the Righteousness of it; and yet how obstinate and disobedient, how untractable and sullen, how stubborn and rebellious is this People? Despising the Divine Mercies, and denying the Lord who bought them, when he had condescended to cloath himself with humane Nature, to be born in their Country, of an *Israelitish* Stock, and of the Seed of King *David*, whose Name was by them had in Everlasting Remembrance.

What could God have done more to his Vineyard, that he ever left undone? He planted it in a fruitful soyl, in a Land flowing with Milk and Honey; he water'd it with the Dew of Heaven, and cheer'd and warm'd it with the Beams of the Sun of

Righteousness, he fenc't and secured it by an extraordinary Providence, and the Guardianship of Angels (*Michael* the Prince of those Blessed Spirits being deputed to the Tuition) he manured it by the Ministry of Kings and inspired Men, and by the peculiar Husbandry of his own Darling, and with infinite Patience waited, till it would answer his Expectations, and pay him with a Vintage that might recompence his Cost and his Labour; but instead of Grapes it brought forth Bryars and Thistles, it rewarded the pains of those who cultivated it, with nothing but fruitless labour, which not only filled them with melancholly Reflections on their unsuccessful Attempts, but cost many of them their Lives; so cruel and barbarous is ingratitude, that it never is at rest, till it imbrues its Hands in the Blood of its best Friends and Benefactors; so inhumane were the *Jewish* Nation, so bent to the Destruction of those whose sole business it was to save them from Destruction. It was the *Jewish* Synagogue that was Gods Pleasant Plant; the Hedg was the Divine Protection; the Winepress digg'd in it, was the Law which he gave them, written with his own Finger, and which continually urged them with the necessity

cessity of Obedience; the Tower which he erected was the Temple, the Beauty and Honour, as well as the safety of *Jerusalem*, (for nothing but Religion, and the true Worship of God can make a people safe or happy, and when that is secured, all other things are bestowed of course); the Husbandmen were the Governours of the Nation, Spiritual and Civil, who upon a just return of God's Portion to him, were to have a liberal share of the Fruits for themselves; and who could make a wiser Provision? Upon this the Lord seems to take a Journey into another Countrey, intrusting them with the managery; but lest they should forget, that they were not Proprietors but only Usefructuaries, he frequently takes occasion to send to them his Servants the Prophets, to mind them of their Trust and their Obligations; but *Michaiah* and *Jeremy* they beat and imprisoned; *Zechary* ths Son of *Jehoiada* they stoned, *Isaiah* they sawed asunder, another *Zechary* they slew between the Temple and the Altar, *Ezekiel* was murdered at *Babylon* for reproving the Idolatry of the Governour of the People, *Amos* was slain with a Sword, and *John* the *Baptist* beheaded; nay, who among the men of God escap't their Malice?

And what Prince is there, but resents the ill usage of his Ambassadors, as hainously as if himself were in Person affronted?

But O the depth of the Riches of the Divine Mercy! He is not easily provok'd, nor does he delight in the Death of a sinner, but trys all methods to reclaim and amend him; after so many messages that failed of success, he resolves to try the last Experiment; he had one only Son, the Darling of his Bosom, and him he deputes to this Embassy, believing that if their malice were not desperate and incurable, they would reverence him who was the Heir to the Vineyard; but when *Jesus* came into the World, a Preacher of the glad Tidings of Peace, all their malice that before vented it self in parcels upon the Prophets, concenter'd and fixt in him, tho they knew him to be the *Messiah*, and the only begotten of the Father; now they join all their Forces, summon their Councils, unite their different Factions, and determine to murther him, and then the Inheritance would be their own; their Dignity, their Revenues, their Authority secured to themselves and their Descendants for ever: But how empty and insignificant are the Councils of men,

men, when they oppose themselves to the Wisdom of God? How easily does the Lord confound the Craft of the Wise, and bring to nought the Understanding of the Prudent? Their very hopes are baffled, and they are punish'd in kind according to the nature of their sin; for did ever any man fight against Heaven and prosper? instead of securing their Title, they ruined it; and instead of an imaginary greatness, which they expected to last for ever, the fatal period of their Jurisdiction was fix'd; their power dwindled into the pageantry of Dominion, their supposed indefesable right to the Divine Favour was swallowed up of Vengeance, and made a prey to an Indignation that will not be easily atoned; their Patrimony was alienated, the Title transfer'd to the *Gentile* World, in expectation that they would amend when they saw the Example, and avoid the sins that brought down the Judgments.

It would melt a Tyrant into compassion, and soften the most obdutate Temper, to view, or but hear of the miseries of that distracted City, whom their own Iniquities and Gods Vengeance had devoted to ruin: To hear of the destruction of the Temple made the Apostles pity the dissolution of

that insensible Fabrick, but to view the beautiful Pile all in a flame, the Holy of Holies polluted, and the Blood of the Priests mingled with the Blood of their Sacrifices, this would force Tears from a Heart of Flint, as it raised a strong compassion in the mind of their very Conqueror; and at the same time to see Mothers cramb their ravenous Stomachs with the Flesh of their own Children, to see Brethren sheath their Swords in one anothers Bosoms; nothing but Rapine and Sacriledg, Civil Dissentions and Murders among men of the same Faith and Country, till the common Enemy broke in upon them, and involved the several parties of a great and populous Nation in the same common desolation: These are Reflections that puzzle Belief, and create Astonishment.

Did ever any of thy words, O my Redeemer, fall to the Ground without Accomplishment? Did the Truth ever entertain the world with a Lye? 'Twas a denunciation of the greatest Veracity, as well as of the deepest Horror, That the present Generation should not pass away till all should be fulfilled, and that even in similar circumstances: At the Passover they murdered the *Messiah*, and at the same time of

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the Year, (when all the people of *Judea* were come up to *Jerusalem* to worship) did the *Roman* Armies beleaguer the City. From the Mount of *Olives* did the compassionate *Jesus* exhort them to know and consider, in the day of their visitation, the things belonging to their peace: And on the same Mountain, the first Tents of the *Roman* Army were pitcht; the miseries of the siege, when Famine and the Sword raged in every street, were very terrible; the Sack of the Town more affrighting, when the Flames spread themselves over all the beautiful Palaces, the publick Buildings, and the Glorious Temple of God, and blended their ruins with the common rubbish; but the most astonishing Judgment is, That to this day that infatuated people have lost the priviledges of going up to the House of God, have never since had the face or show of a Kingdom among them, and are scattered over all the world; and this probably was a wise Providence, that the *Gentiles* might dread the like Ingratitude towards God, which hath made the *Jews* a visible spectacle of the Divine Vengeance to all Nations, and to all ages. *Israel* of old was Gods First-born and his Darling; they were a Holy Nation, a Kingdom of Priests, sepa-

rated from the reſt of the world, the ſeed of *Abraham*, the Children of the Promiſe, and by natural Birth the kindred of the *Meſſiah*; but now they are the off-ſcowring of the Earth, and a proverb and by-word to all Nations: For who can contemn the Son of God, and be innocent? VVho can diſobey his word, neglect to be better'd by his Sacraments, grieve his Spirit, and refuſe to be convinc'd by his Miracles, and hope to eſcape the Anger of God? With what greater reaſon then ſhouldſt thou tremble, O my ſoul, and be in a great Agony, when my conſcience is examined? My fears are not of the loſs of temporal priviledges, of being disfranchis'd, of loſing my Liberty, my Eſtate or my Life, but of being caſt into Hell, and ruin'd for ever: The loſs of a worldly Kingdom is no way comparable to the loſs of the Kingdom of God; Crowns and Scepters are but Trifles when put into the Ballance with the Favour of the Almighty; and how much more dreadful are the inflictions reſerved for thoſe who have been bleſt with greater priviledges, and yet have requited their Saviour with more groſs Offences, and more notorious Ingratitude? How ſhall they eſcape, who have neglected ſo great Salvation? And is

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it not a greater Crime to affront, despise, and reject a Saviour now he is glorified, than it was, when he was a man of sorrows and acquainted with Grief? And is it not an addition to the offence, to continue in the ways of disobedience, when so many examples of God's indignation are visible to the world, how sharply he resents the contempt of his long suffering? And am I not convinc'd, that the same Anger hath already seized many Churches of the *Gentiles*, that fell so heavy upon *Jerusalem*? In what a sad and deplorable condition are the once famous Churches of *Carthage*, and the rest of *Africa*? How is the once religious *Ægypt* overrun with *Mahometanism*? And where are the anciently venerable Seven Churches of *Asia*? If *Antichrist* hath fixt his Seat in the Temple of God, who can hear, and does not tremble? And what should hinder, O my stubborn heart, but that thou shouldst at last relent? Do not these Examples unriddle thy Doom? and can there be more mercy reserv'd in store for thee, than hath been shown to those others, who were as much in Covenant with their Maker, and more justly intituled to his Tuition? If no Church dare presume on its priviledges, no single person ought

to think himself secure of thy Favour, O my God, any longer than he obeys thy Commandments. Teach me therefore, O my Saviour, not to be high minded, but to fear, lest if God spared not the natural Branches, he may be much less inclined to spare me, whose Title is worse, and whose Enormities have been more notorious.

The Collect.

O *Most Gracious Lord God, who hast caused all the Divine Oracles to be written for thy Churches Learning, and hast recorded thy former punishments to affright the sinners of the present Age from committing the like Offences, bring to my remembrance all the sins of my Youth, and enable me to mourn over them with a sorrow never to be repented of; let thy Mercies and long-suffering lead me to amendment of Life; and thy denunciations and judgments affright me from continuing a proselyte to vice and folly, that I may live in awe of thy Power and Justice, and secure my spiritual Interests with fear and trembling, that nothing may separate me from the Love and Compassion of my God, through Jesus Christ our only Lord and Saviour,* Amen.

Another.

Another.

ALmighty and incomprehensible Being, who, tho the Heaven of Heavens cannot contain the Glory of thy Majesty, art pleased to stoop thy self to the meanest of condescentions, to bespeak the contrite and humble Spirit for thy Habitation, soften my obdurate heart, and give me that broken and penitent frame of mind, which thou wilt not despise. Nothing is impossible to my Almighty Saviour, for he can raise up children to Abraham *of the stones, give me therefore a thorough sight of my sins, a true fear of thy Judgments, and a repentance unto life: Teach me to comply with the great exemplar, for if he who knew no sin, was yet a man of Sorrows, how much more should such a wretch as I, who am nothing but Pollution, refuse to be comforted, till I have sorrowed to repentance, and then let me partake of the merits of his Tears and Agonies, of his Shame and Sufferings: Let thy Love and Condescentions prevail upon me to make me penitent, but if they prevail not, awaken me by thy Thunders, wound and affright me, rather than let me continue in this spiritual Lethargy, that tho my present state be afflicted, my soul may be saved in the day of the Lord,*

that

that I may serve thee with Humility and a true Grief, and offer up my supplications with strong Crys, and wash thy Altar with my Tears. Every where do I meet with Encouragements to this Compunction; within me a deplorable Frame of mind, cover'd with shame and the Fears of thy Judgments; without me a giddy world, making haste to Hell; before me an angry Judg, and behind me a dismal Prison. Sanctifie these Considerations unto me, that they may deter me from being vicious, that I may no longer dare to continue in my Rebellions against my Maker; that my present confusions may end in eternal Confidence; and I may see that day with comfort, when they who sow in tears shall reap in joy, and be made partakers of the Anthems of Angels, and glorified Spirits, through Jesus Christ our only Mediator and Advocate. Amen.

THE

The Anthem for *Monday*.

The CREATION.

I.

THE Mighty God, long in his Palace dwelt,
Bleſt without want of other Things,
E're Time had plum'd his Silver Wings,
Or Heaven and Earth the powerful Voice had felt.

For ever happy in themſelves alone,
Were th' undivided Three and One,
E're ſenſual Tranſports or voluptuous Arts were known.

II.

But when the great Prolifick Word went forth,
Then every Thing began to be;
The Light broke from Obſcurity:
Light which we uſe, but do not know its worth:
The ſpacious Tent of Heaven was ſmoothly ſpread,
Like Curtains to the Earths Green Bed.
With moſt Illuſtrious Torches richly furniſhed.

III.

III.

The Waters which before made one great Deep,
And like a deluge did appear,
Floating confusedly every where;
Aw'd by th' Almighty Word, their distance (keep,
Part into th' Earth's vast hollows did retreat,
While the rest in Heaven fix their seat,
But when the Showers fall, these distant Bre- (thren meet.

IV.

In Heaven was plac't the Prince of Day, (Sun,
Adorn'd with Beams of strongest Light,
While over the dull shades of Night,
The Stars bear rule, and over them the Moon,
Who does not only o're the night preside,
But guards the motion of the Tide,
In which the turbulent Whale and all the lesser (Fry do glide.

V.

The Earth was in her loveliest Verdure clad,
Her Fruits and Blossoms kindly grew
Water'd with soft and balmy dew,
The Forrests smil'd, and every Field was glad:

A

A numerous Herd cover'd this Fertile Space,
The Beasts of a more generous race,
And those that were for burthens made, here
(found a place.

VI.

In the expanded Air upon the VVing,
The Fowls did range, of which some flew
For shelter, others did pursue,
Some hoarsly screecht, others did sweetly sing:
In that vast Region, Lightnings first take Fire,
There VVinds and Thunders do conspire,
And Comets do forebode when Princes shall
(expire.

VII.

When all things thus were order'd, God made
(man,
Whose Ornaments of Soul and meen,
To Heaven declar'd him to be kin;
At first view all the Creatures round him
(ran;
Lord of the World was Adam *at his birth,*
His Territory the whole Earth,
And nought was in his Kingdom heard, but
(innocent mirth.

VIII.

In Eden *did this mighty Prince keep house,*
Eden, *where every thing was gay,*
And all the Year did look like May.
There did he fall in love with Eve *his spouse:*

But

But Heavens first blessing straight became a
(curse,
Of all his Evils, she the source,
Enticing him to fall, who could not fall by
(Force.

IX.

Thus shorter was deluded Adam's *Reign,*
Than Persian Kings *their Slaves allow,*
Whose three days Royalty's a show,
Which ended, the mock Monarch must be slain;
The difference lies in this, the Persian *slave,*
Unwillingly goes to his Grave,
But man refus'd to live, when Mercy would
(him save.

Tuesday before EASTER.

THis Day was called the *Holy and great Tuesday, or the third Day of the great Week*; for the more solemn Festivals of the Christian Church, never wanted their Appendages; they had their Antecedent Fasts; as *Advent* was to *Christmas*, and the *Lent* to *Easter* (and perhaps this was the Reason why the *Rogation week* preceded

ed *Whitsuntide*, whereas else the whole fifty Days ought to have been days of Exultation and rejoicing); as also after the great Festivals, succeeded the *Octaves*, which were eight days of Gladness, attendant on the extraordinary Solemnity, when by the Laws of the * Church, and by the Authority of the || Empire, servants were exempted from Work, and all People kept Holyday, according to a very Ancient Practice. Now as the whole forty days of *Lent* were a preparation to the Paschal Festival, so the Offices suited to that time of self-denial were doubled on this last week, that put a period to that Fast; and that all such devout, and mortified Penitents might not want the ghostly comfort which was requisite on such an occasion; on this week * the absent Bishops returned to their Churches (whatever had caused their absence) that they might give the blessed Sacrament of the Eucharist to their People, and that now * also they might hold their yearly *Synods* at the time

* Constit. Ap. li. 8. c. 33.

|| V. Scalig de Emend. Temp. p. 730. & Epiph. Hær. 70.

* Cypr. Ep. 56.

* Conc. Nic. c. 5.

time appointed, that all disputes might be quieted, all quarrels reconciled, all abuses rectified, and all hinderances removed that might obstruct a general receipt of the Holy Communion. And because this Week was called the *Passion Week*, therefore in the Ancient Church, as in ours, the History of our Blessed Redeemers sufferings, as it is recorded by the Four Evangelists, was read to the People, that nothing relating to that performance on our behalf, might be omitted, and that the Congregation might be continually put in mind of their obligations to their Saviour.

The Epistle. *Rom.* 8. 1.

THere is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.

The

The Gospel. *John* 14, 15.

IF ye love me, keep my Commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it sees him not, neither knows him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come unto you? yet a little while, and the world sees me no more, but ye see me; because I live, ye shall live also.

The MEDITATION.

IT is the great Honour, as well as the Happiness of the Christian World, that the good things which our Religion promises its Proselites, stoop not to our senses, but gratifie our Reasons, for were Pleasure all the Felicity of a pious Man, how much better were it to be a Bruit, since the greatest Epicure never lived so voluptuously as the Beasts that perish; they eat, they sleep, with an uncontroulable freedom, and when

whenever their inclinations lead them to it; they live above the restraint of Laws, and whatever they desire they pursue without the fear of being countermanded in the Attempt by reason, or scourged afterwards by the lashes of Conscience; they are under no necessity of Building, Planting, or Sowing; the liberal Provisions which Nature makes them, are both their Palace and their Feast; they do not foresee dangers, nor make their lives uneasie by studying to prevent them; nor do they destroy themselves first with their Fears, before they actually fall into a Mischief that cannot be avoided: and what man can pretend to such a state of ease and indolency? When therefore the Son of God makes a Disciple, he calls him to the practice of self-denyal, to the contempt of the World, and all its vanities, to the mortifying of his Passions, and the abjuration of Pleasures; that is, he bids him live no longer like a Beast, but like a man, and a Christian; and in lieu of these impertinencies, he promises him all that is great and good in a better life; and this was the method he made use of, when he comforted the first-born of his Family, his Apostles, upon his departure; And what could be more eloquent, rational, or per-

swasive,

swasive, than such a discourse about patience from him, who had his sufferings in inmediate prospect? For the thoughts of such persons being fixt on Heaven, they talk of the place, as if they were there already; their stile is more brisk and vigorous than ordinary, and their words make a deeper impression; such was our Saviours last Sermon, and such the Epistles of the Apostles, which they wrote in their bonds.

Jesus having discovered *Judas*, forewarned *Peter*, and bound the rest of his Disciples to mutual Love and Charity; at length tells them, that it was the greatest Argument of the heighth of passion, and shortness of reasoning, to be troubled at the adversities of this present life; that he who is strong in Faith, is above the assault of secular dangers; and whoever is called to embrace the Gospel, is out of the reach, and beyond the Fears of temporal afflictions; that when you imprison him, you do not rob him of his Liberty; and when you kill him, you cannot hurt him; for he that depends on the Crucified Jesus for Salvation, is secure, that if he suffer with his Master, he shall reign with him: Such a man is assured, that there is so large a provision made for him in Heaven, that it baffles

all

fles all carnal objections, and ſtifles the very ſenſe or remembrance of pain; for his Maſter is aſcended to his Father's Right Hand; not ſo much to glorifie his own Body, as to intercede for us, that we may be glorified; there he is now our Advocate, and from thence he ſhall come again at the laſt day to be our guide, that where he is, we may be forever with him; nor can any thing hinder our Union with him to Eternity, who have been united to him here in the Offices of Piety; our natural corruptions cannot obſtruct the Union, our Saviour is *the way*, nor can our ignorance do us injuries, he is *the Truth*; and the Attempts of death it ſelf are vain and of no force, he is *the Life*: For as long as the Father and he are one (and ſo they ſhall be to Eternity) all the Power and Wiſdom of the Godhead muſt dwell in him bodily, and who can reſiſt Omnipotence, or outwit the only Wiſe God? Eſpecially when it is conſidered that his Goodneſs is commenſurate to his Power and his Wiſdom, ſo that the meaneſt of his Servants, when he ſtrengthens them, ſhall be able to do all things; and the greateſt of the Miracles that Chriſt himſelf did, ſhall be leſs than what his Followers ſhall be able to do; nor is it to

be doubted how this can be; Since the Prayers of a good man, recommended in the Name, and upon the account of the Merits of his Saviour, answer all devout ends and purposes (and for this end probably the afflictions of this life were made the Portion of Christianity, that if our Duty did not, our needs might bring us often on our Knees) for God denies nothing, where the love of the Supplicant is bright and ardent, and makes it self illustrious in a life of Obedience; for upon such a man the Holy Dove descends, and becomes his Comforter, his Companion and his Friend; it instructs him when ignorant, it relieves him if oppreſt, it encourages and defends him when timerous, it bestows all that is good, and protects from all that is evil; this Spirit is the Vicar unto the Bishop of Souls, it was primarily designed to lead the Church into all Truth, and to secure it from perishing under the persecutions of its Enemies, and to supply the want of the bodily Presence of the Redeemer of Mankind; this Spirit was to unriddle all the Mysteries of Religion, and to reveal what was hid from the cognizance of Ages, to make those on whom it should descend, the darlings of God, and to give them Heaven upon Earth

in

in the Enjoyment of Holy Thoughts and a quiet Mind, which none of the disturbances of this Life shall be able to ruffle or discompose.

When the Soul is fixt on this Foundation, being put out of the Synagogue signifies nothing, nor can Death dreſt in its most formidable shape, create any terrors; for our Master hath told us, that as in the deepest of his sufferings, the blest Angels ministred unto him; so they shall to his obedient followers; and that their resurrection shall succeed his; for the greatest instances of mutual love are beneath the indearments that are berween Jesus and a good man: the Branches are not so firmly joyned to the Vine, as the devout Soul is to its Saviour; it is a Member of his Body, and as dear to him as his own Honour: This Union, neither distance of Place, nor alteration of Circumstances can dissolve: 'tis a Union cemented by the Blood of God, and is built on a Foundation that stands most sure, it is built upon God's Knowledg who are his, and upon his Servants departing from all iniquity: but it is a Union that is better felt than described; and no one knows the happiness of it, but he who hath experimented it: As long as this

Friend

Friendship lasts, the Christian is impowered to do every thing that may glorifie his Master, and benefit himself; and what himself cannot do by his own Abilities, shall be supplied by the Interests of his Saviour, and procured by his own intense Supplications; but if any man wilfully dissolve this Concord, like a Branch cut off from the stock, he withers and dies, and becomes fit for nothing, but to be cast into Eternal Flames: Now nothing can break this Union, but Vice and Iniquity; for that which makes the Holy Jesus the only Beloved of his Father, is his Obedience to the Divine Laws, and his Passionate love to the world, that engaged him to dye for it; and whoever loves God and his Neighbour shall be made Partaker of all his Favour, and his Heart shall be filled with Joy; and can there be a more cogent Argument than this to endear Religion to a well-inclined mind? To be made the Friends of God, the Elect and Beloved of the Saviour of the World, the Pupils of the Spirit of Truth and Peace; to have one Comforter to redeem them, and another to sanctifie them; and to have the Honour of being God's Ambassadors, and the Witnesses of Religion to an Infidel, Debauch't, and Superstitious World; for

let Men and Devils combine against such Persons, and exert all their Strength and Cunning to ruin them; they suffer no more than what their Master hath done already; nor can they perish, because they are under the Shadow and Protection of the Almighty.

Not but that Christianity, like the Author of it, is and always will be attended with Opposition, and the contrivances of the Kingdom of Darkness to ruin it; but that man does not deserve the Priviledges of the Kingdom of God, that cannot be a Martyr for it, that cannot patiently suffer an unjust Excommunication from the Synagogue, and from Life it self, that he may follow his Saviour. It is true, the Doctrine of the Cross is uncouth and uneasie, and Men naturally are unwilling to court Ignominy and Tortures, especially when their Bigotted Enemies shall by their uncharitable Censures, as much as lies in them, destroy their Souls, as well as their Reputations and their Lives, by pretending the Advancement of Religion, and God's Service, when they murder the Professors of the best Religion that ever was or shall be in the World: But these are the Terms of the Gospel Covenant, and this is owning

our

our Master; (for tho a Man may formally call Christ Lord, and yet be shut out of his Kingdom, yet no man can say so effectually, but by the Holy Ghost); and he who will not embrace the Hardships, must renounce the Advantages of this Religion: Nor is this so disconsolate an Estate as Men imagine; for besides that it is better to be afflicted here, than to be damn'd for ever, that man cannot be miserable whom the Holy Ghost comforts; and tho in the World he shall unavoidably meet with Tribulation, yet he ought to be of good Chear, because he hath Peace in his Saviour, who hath by his Death and Resurrection overcome the World, and emancipated the Sons of God from a state of Slavery, to enstate them into the Glorious Liberty of the Gospel.

There was no need that the Son of God should have promis'd these Consolations to his Apostles, while himself was with them; his own Presence was a sufficient Blessing, great enough to supply all their wants; but this was a Felicity that they were not always to enjoy, it being requisite that he should depart to make way for the descent of the Comforter; who when he should come into the World, should direct the A-

postles in the discharge of their duty, giving them an intire Account of the Nature, Excellency, and Extent of their Masters Kingdom, and instruct them in all other things, which during their Masters Life time their shallow Understandings were capable of comprehending; and who also should solidly convince all their Enemies, that notwithstanding their Pride and Confidence, they were in a state of sin, particularly guilty of Unbelief, and that nothing but Faith in a Saviour could render them acceptable to God; that all their Righteousness, whether by the guidance of the Law, or by the strength of Nature, was insignificant and of no value; and that nothing could reconcile the World but the Death of Christ; but if this Holy Spirit could not perswade men, it should at last assure them that they shall be judg'd for their perverseness: for Satan is already condemned, and so shall all his Followers be.

This Spirit our Compassionate Saviour engaged to bestow on his Apostles; and as his Performances always out-do even his own Promises; so he filled them with Wisdom and Power, and the other Gifts of the Holy Ghost, till they by the incredible method of suffering and dying, overcame all prejudices,

Prejudices, and triumpht in the Conquest of the World: And so shall all the other Servants of God, who sincerely take Jesus for their Master, tho they may not be enabled by the Holy Ghost to cure the desperately diseased, or to raise the dead; tho they cannot allay Tempests, or cast out Devils, yet their Triumphs shall be as great, tho of another Nature; the Blessed Spirit shall impower them to mortifie their Lusts, to resist Temptations, and to raise a Soul, dead in Trespasses and Sins, to a state of new Life, and holy Performances; and this in Truth is a nobler Honour, and a more beneficial enjoyment, than Ability to work Wonders; for many that have called others from their Grave, have themselves dropt into Hell: But he that hath renounc'd himself, and despised sensualities, shall infallibly enter into unspeakable Joys: And now what hinders, but that I also should be my Redeemer's Disciple, and partake of his Grace? Why should any of thy Creatures, O my God, love thee better than I? Why should any of thy Servants, tho Prophets, Apostles, or Martyrs, be more conformable to thy Laws than I? Hast thou done more for them than me? Didst thou not dye for me also? And hast thou not given me thy

Gospel, thy Blood, thy Sacraments, and the Assistance of thy Spirit? Nay, hast thou not done more for me in forgiving me more and greater sins, than ever they committed? And where there is much forgiven, should there not also be a proportionable Degree of Love? I will therefore hearken diligently to these passionate Words of my dying Saviour, and I will remember they are his last Will and Testament; and as I hope to enjoy the Legacies that he hath left me of inward Peace and Heavenly Bliss, so I will comply with his Desires, and perform all that he enjoyns me; and so, tho I here come behind the Apostles in Age, in Knowledg, in Zeal, and Holiness, yet I shall overtake them at the Day of the Retribution of all Things, when I shall be enabled to understand all Mysteries, and to fulfil all Righteousness, and shall share in the Crowns and Scepters that shall be the largesses of that happy time, which shall end in Eternity.

The Collect.

HOly Saviour, who didst despise secular Pomp, and wert the greatest Pattern of Self-denial, I most humbly beg thee, give me thy

thy holy Spirit to be my Guide, my Instructor, and my Comforter, that I may pray by its Assistances, and be heard for thy Merits; and because nothing on Earth can make me truly and perfectly happy, I beg nothing more, but that Blessed Donative; I beg nothing that may gratifie my senses, that may please or profit me, but what may most honour thee, and advance thy Glory, that I may love and serve thee, and obey thy Commandments now and for evermore. Amen.

The Anthem for *Tuesday.*

The NATIVITY.

I.

FRom the lov'd Mansions of the Blest,
Where true Pleasures are possest;
Where bright Angels always sing
Hallelujahs to their King,
The lovely Gabriel, *who does Heav'n adorn*
The happy Tidings brought, Jesus *was Born.*

II.

Glorious were the Beams that shore,
Brighter than the Summer Sun;

Midnight had its Curtains drawn,
And the Morn was far from dawn,
When Beams of wondrous Lustre did display
Beauties that baffle all the shine of day.

III.

The humble Shepherds stood amaz'd,
Awful Tremblings had them seiz'd,
While they thought what they had seen,
Only had a Vision been.
Till the Seraphick Herald silence broke,
And in these taking words his message spoke.

IV.

'From yon Palace am I sent,
'Built beyond the Firmament,
'Where th' Almighty keeps his Court,
'And the indigent resort;
'Thence the obliging Jesus full of Loves,
'Full of Attractives, down to th' dull Earth (moves.

V.

'Cease your Tremblings and your Fears,
'Ill news Gabriel *never bears;*
'Haste to Bethlehem, *there behold,*
'Him the Prophets have foretold; (ven,
'What greater Instance can than this be gi-
'How dear the ruin'd world hath been to Hea- (ven?

VI.

'To the Sacred Stable go,
'And before the Manger bow,

'The

'The Infant-God adore and praise,
'Wrapt in Swath-bands there he lies;
'These are the marks to know your Savionrby,
'He came from Heav'n t' illustrate Poverty.

VII.

Lovely Gabriel *scarce had done*
Charming their attention,
When the humble shepherds view'd
The Seraphick multitude,
Who did themselves round the Arch-Angel post,
Th' Arch-Angel Captain of that Heav'nly Host.

VIII.

Eyes they had that shot loves Darts,
Meen and Garb to captive Hearts,
Faces smooth as infant Light,
Ere the blustring winds durst fight,
Or Clouds durst interpose their obscure Skreen
To keep the useful Rays from being seen.

IX.

Their wings impt with Plumes so gay,
Gold such Lustre can't display,
Nothing could with them compare,
But the bright Curls of their Hair, (move;
VVhich when the sportive blasts of Air did
Nothing could view but what must be in love.

X.

In the Air they gently hung,
There they danc'd, and there they sung,
"Glory be to God on High,
"Let Peace this sad Earth beautifie,
"That men of the Divine Good Will may taste,
"And relish here below, Heavens Antepast.

XI.

Thus they danc'd, and thus they sung,
And the Sky with th' Musick rung,
Till the Day-star did appear,
Till the morning beams drew near;
The watchful Cock proclaim'd the Prince of (Light,
Then they soar'd upward, and flew out of sight.

XII.

Happy Angels! your employ,
Brings you Honour, brings you joy;
While on Earth I sigh and groan,
Vastly distant from that Throne.
Grant Jesu, tho my voice be not so sweet,
My Notes in consort mixt with theirs may meet.

Wednesday before EASTER.

THE Ancients called this day *the holy and great Wednesday, or the fourth day of the Passion Week*; and among our Forefathers it was called *Tenable Wednesday*, on which Day the Consultation was held for our Blessed Saviour's Apprehension *, which being begun on *Monday*, was continued on *Tuesday*, but compleated on *Wednesday*, when they agreed with *Judas* to betray him (from which Treason of the Son of Perdition it hath its Name in the *Latin* Church, *feria quarta in proditione Judæ*): Now because on this Day the *Sanhedrim* were consulting how to take the *Messiah*, the Ancients on the same Day were more than ordinarily employed how to receive him; the *Jews* how to treat him unworthily; but the Church how to give him due Entertainment: And for this cause, by the order of the Apostles, the † Catholick Bishops bound

* *Constit. Ap. li. 5. c. 10.*

† *Clem. Alex. Strom. 7. Tertul. de jejun. c. 2. Epiph. compend. c. 21. &c.*

all

all Christians to a weekly observation of *Wednesday* & *Friday* (on the first of which days our Saviour was sold, as he was on the last Crucified) as Days of Fasting, which they called their *Station days*; because as a Centinel dares not leave his Post till he be relieved, which is seldom done, till after a Watch of Twelve or Twenty four Hours; so the Primitive Christians would never at such times move from Church, till all the Service were over, which was not finish'd till about Three a Clock in the Afternoon; which Service was comp'eated with the Reception of the Blessed Eucharist in all Churches (except at ‡ *Alexandria*, where they had Prayers, and a Sermon, but no Sacrament) and probably in this Week of extraordinary Mortifications the Fast ended not till Night. In the present *Greek* Church on this day, as on all the other days of *Lent*, except the *Saturdays*, *Sundays*, and the Feast of the *Annunciation*, which are Festivals) they do still receive the Sacrament about Three Afternoon, but they receive it of those Elements that had been * consecrated before on the precedent

‡ *Socrat. l. 5. c. 22. p. 287.*

* *V. Balf. & Zon. in Can. 52. Trullan.*

Holy-days

Holy-day, and which are reserv'd for that purpose; they at the same time observing our Blessed Saviours Institution of imploring the Divine Blessing every day by the Oblation and Merit of this Christian Sacrifice, and yet preserving the Severity and Solemnity of this Christian Fast.

The Epistle. 2 *Pet.* 1. 16.

WE have not followed cunningly devised Fables, when we made known unto you the Power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty; for he received from God the Father, Honour and Glory, when there came such a voice to him from the excellent Glory, This is my beloved Son in whom I am well pleased; and this Voice which came from Heaven, we heard when we were with him in the Holy Mount; we have also a more sure Word of Prophecy, whereunto ye do well that ye take heed.

The Gospel. *Luke* 9. 28.

JESUS *took* Peter, *and* James *and* John, *and went up into a Mountain to pray; and as he prayed, the fashion of his countenance was alter'd, and his Rayment was white and glistering,*

Glistering, and behold there talked with him two men, which were Moses *and* Elias, *who appear'd in Glory, and spake of his Decease, which he should accomplish at* Jerusalem; *and there came a voice out of a Cloud, saying, This is my Beloved Son, hear him.*

The MEDITATION.

IT was a lovely sight, and to be long'd for, with Transports, to see the Blessed *Jesus* in his meanest and most contemptible dress; for even then, when he was covered with out sins and his own sorrows, he was the fairest among men; but how Glorious, O my Soul, was his Appearance, when he was cloathed with the Robes of Immortality in the Holy Mount? How transcendent were those lively Representations of the Joys of Heaven, and that foretaste of the Pleasures of Eternity? *Tabor* was of it self a delightful place, on the Top of the Mountain there was a spacious plain, whose fruits were breath'd upon and cherished by a most wholsome Air, and moistned with a perpetual Dew; the Vines and Olives, and other Herbs and Trees cloathd

it with a perpetual Verdure, affording a Prospect that at once gratified both the sight and the smell, and by them affected the mind; but never was the Hill so fertile as when the Son of God watered it with his Tears, and warmed it with his Rays.

To the Mountain our Blessed Master retired when he offered his Sacrifices of Suplications and Praise; from a Mountain did he preach the glad Tidings of the Gospel, and on a Mountain was he Transfigured: there he prayed, not that the highest Hill is nearer to Heaven than the deepest Valley, not that God hears a Suppliant sooner from a place of Eminence, but because there he was most sequestred from the World, free from noise and disturbances, and in the fittest place to converse with God: From a Mountain he preached, not that he coveted the highest seat in that spacious synagogue, but that he might be the more easily heard by his Auditory, and that the New Law might be preached from as eminent a Pulpit as the Old: and to the Mountain he retires to manifest his Glory, not so much to tell his Disciples, that he who will be made Partaker of Celestial Honour, must leave this lower world, as to conceal the Miracle to avoid the im-

putation.

putation of vain glory, and the desires of secular applause: On Mount *Calvary* was *Jesus* Crucified in the View of all the world, but he was Transfigured on *Mount Tabor*, in the view of only Three of his Disciples: Thus every Action of our Masters is beautiful in its season; he had just before sadded his Disciples with an Account of his own sufferings, and the necessity that they also must drink of the same bitter Potion; and that he who does not take up his Cross and follow his Saviour, is not worthy to enter into the Kingdom of God: but lest this Discourse might dishearten them, a few days after he carries the most eminent of his Domesticks with him to the Holy Mountain, there to confirm their Faith, and strengthen their Resolutions, by assuring them that he who hath once had a view of the Recompence of Reward, can never be affrighted at the sight of the Cross; to see his afflicted Condition; and to hear from his own Mouth, whose every Word was Oracle, that his state for the Future should be more uneasie and deplorable, was a sad suggeston: For how can this be? That he should save others who could not save himself? That he should protect his Followers, who could not rescue himself

from

from the shame and the torture of his scourging, and his Crucifixion: But to see his Face shine like the Sun in its Glory, and his Garments made whiter than Alabaster, and more glittering than Gold, this was an irresistable Conviction, that the light Afflictions that are but for a Moment, are not worthy to be compared with the Glory that shall be revealed in us.

It was fit that this extraordinary Appearance should be kept secret for a while, and therefore a plaee of retirement was the most proper Scene for this Act; but it was requisite that some Persons should be present to attest the Miracle, and those no less than Three, that according to the Law, in the Mouth of Two or Three Witnesses the Truth might be establish'd, when in due time the World should be acquainted with it: As therefore *Moses* left the Elders and the People at the bottom of *Sinai*, and took *Aaron*, *Nadab*, and *Abihu* with him, when he went up to speak with God; so did Christ leave the Multitude, and the Nine behind him, and took *Peter*, *James* and *John* with him to see and hear the Wonders of his Transfiguration.

And why (if I may presume to ask my unerring Redeemer why) these Three before

fore the reſt of the Apoſtles? Was not *Andrew* the firſt Convert, and the Elder Brother to *Simon*? And was not *James* the Son of *Alphæus* as much an Apoſtle as *James* the Son of *Zebedee*? And was not *Simon* the *Zelot* as earneſt an Aſſerter of his Maſters Honour as the Beloved Diſciple? I muſt confeſs it does not become humane ignorance to pretend to dive into the ſecrets of the Divine Wiſdom; and yet perhaps we are allowed to conjecture where we cannot be certain: Theſe Three Diſciples were our Saviours Darlings and his Companions in all extraordinary Occurrences; when *Jairus*'s Daughter was raiſed from the Dead, they only were admitted as Spectators; and when *Jeſus* underwent his bitter Agony in the Garden, they attended him to the Theatre of Sorrows and Sufferings; and to them he gave peculiar additional Names, which Honour he did not vouchſafe to the reſt of the Twelve: *Simon* he ſirnamed *Peter*, and the two Sons of *Zebedee* he called *Boanerges*, i. e. *Sons of Thunder*: It was fit to be revealed to *Peter*, who was choſen to a Primacy of Order in the Colledg of the Apoſtles; to *James*, becauſe he was the firſt of all that immediate Family of our Lord, who was to be

Crown'd

Crown'd with Martyrdom; and to *John*, not only because he was the Beloved Disciple, and dyed a Virgin, but also because he was designed to live longest of all the Twelve, that he might own and attest the Miracle after the other Apostles were laid in their Graves, when the early Hereticks should deny the Divinity of our Lord.

In the view of these Persons was *Jesus* Transfigured; not that the Nature and Substance of his Body was changed, but his Appearance, his Head was surrounded with Rays, and his whole Body inlightened with the Beams of his Divinity; for doubtless his Glory was greater and more conspicuous than that either of *Moses* or *Elias*: But it is to be remembred, that these bright tokens did not signalize him as soon as he ascended the Hill; but after he had retired himself and prayed; for every happiness of another Life is a Recompence of Holiness in this; and could it have been imagined that the Apostles should be drowsie, while their Master watch'd unto Prayer? That they should fall asleep while they were about to enjoy that sight that only was worth seeing on this side Heaven? but so easily are we inclined to grow lazy and idle, to indulge to sloth and sensuality, when the

the best example and the best encouragements incite us to Devotion; for thus the same men did, when their Master was in his Agony, tho they had just before received the venerable Sacrament, and knew their Master was that Night to be betrayed; such is our humane Frailty, and so violent are our Inclinations to forget our Duty; tho perhaps this sleep was rather an Extasie, the brightness of the Apparition dazling the Senses, and surprizing the Soul, which in all Prophetick Visions being unable to sustain the Revelation, is astonish'd at the sight, and sinks under the Weight of it, as the Eyes are too weak to gaze on the Sun; and this my Charity for those Reverend men would incline me to believe: But whatever the sleep was, as soon as ever the Apostles did awake, (as if it had been a just Punishment for their sloth and negligence) the blest Society broke up, and the Holy Men retired; whom the Apostles knew to be what they were, not so much by their Discourse (for during that Entercourse they were asleep) as by their Masters Condescention, who communicated the Notice to them by a Method best known to himself.

Moses and *Elias* doubtless came in their own bodies, they were not represented by

Phan-

Phantasms, or the intervention of Angels; for it was requisite, that as our Blessed Saviour took upon him our humane Nature in Truth and Reality, and not in Appearance, so his Humiliation should be attended, not by imaginary, but by real Witnesses: *Moses* came from his unknown Grave, and *Elias* from the place whither his fiery Chariot had driven him, to accompany *Jesus* on the Holy Mount, whence probably they went into Paradise together. *Moses* the great Lawgiver, and *Elias* the representative of the Prophets; the one a Man of the meekest Temper, the other a Man of the warmest Zeal; to assure the World, that this *Jesus* was he of whom *Moses* and the Prophets spake, the Lamb of God, and the Lyon of the Tribe of *Judah*. That neither *Elias* nor *Moses*, nor any other of the Ancient Wondrous Men were deputed to be the *Messiah*, but only the Lord of Glory, the Prince of the World, and that he came not to destroy the Law which *Moses* gave, and *Elias* vindicated, but to fulfil it. *Moses* and *Elias* were present with *Jesus*, two of his most immediate Representatives, with the great Redeemer, both wrought stupendious Miracles, both fasted forty days and nights, and both convers'd with God in the Mount in the days of their Flesh. Nor

Nor canst thou, O my Soul, imagine that these great Persons had this interview without some Conversation; and it is very remarkable, that they discours'd, not of the ineffable Union of the Holy Trinity, nor of the Orders of the Holy Angels; they discours'd not of the Songs of the Saints, nor of the Employment of the Seraphim, of the hidden Decrees, or the Laws of Providence; but of the Sufferings of *Jesus* at *Jerusalem*, of that very Article of the Christian Faith, at which the Apostles were so startled: The Holy Redeemer of the World had resolved to carry the Marks of his sufferings with him, his Scars and his Wounds, when he ascended into Heaven, and therefore it could not be absurd for those who dwelt there to discourse of them, for they also were Partakers of the Benefits of his Crucifixion.

Peter as soon as he did awake, being all heat, had presently forgot the place of his Nativity and of his Residence; no longer did he think upon his Wife and Family, his Trade and Interests, the Mountain with such Company was preferable to all the World in his Opinion; and he thought it better to be there than in the Palace of Princes; and because he imagin'd that that

Holy

Holy Society could not subsist without some accomodations, he was for having Three Tabernacles built there, as if glorified bodies needed earthly Conveniences: But his Devotion made Compensation for his Ignorance, and his Master construed it as it was, a well-meant mistake; tho what the Apostle wisht, the Piety of succeeding Ages perform'd: The devout Mother of the Great *Constantine*, St. *Helena*, built on that Mountain a beautiful Temple, to which were added Two Monasteries, and so the Tabernacles were erected, tho not for the use of the Persons that were concern'd in the Transfiguration, for they needed them not, but for the benefit of those who were to imitate the meeknes and humility of *Moses*, the mortifications and zeal of *Elias*, and the Patience and Obedience of the Holy *Jesus*: And this Piety was a greater Honour to the Church, than all that the Apostle could project could have been to himself, or that Triumvirate of blessed Persons; for irregular and misguided zeal commonly loses its reward, as it happened to the Apostle, for immediately upon this Proposal, *Moses* and *Elias* retired to their proper stations, and left our Holy Saviour alone: And this also had its just reason; for presently

presently thereupon came a Voice from Heaven to confirm the Apostles in the belief of their Master, telling them that he was the beloved of God, and that they ought to hear and to obey him. Now had not the Prophets retired, there might have been some ground for mistake; but when *Jesus* was alone, the voice out of the Cloud could never deceive them: This was the most sensible and publick demonstration that a Company of men were capable of; and thus begun our Redeemers Glorification on Earth. This Transaction was for a while concealed even from our Masters blessed Mother and his brethren; (to assure us, that it would have been of no advantage to the Holy Virgin to have born him, had she not believed in him; nor to his Kindred to be allyed to him, had they not been his Disciples; because it is Grace, not Nature that makes a Christian): but now that Priviledg is conferr'd on all mankind, on us of the *Gentile* World, that were without God, and without hope, that we might be no longer strangers & forreigners, but fellow-Citizens with the Saints, and of the Houshold of God. God forbid therefore, that I should desire to know any thing but *Jesus Christ*, and him Crucified; it is the Theme of Angels

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and Glorified Saints ; and how can I distrust such a Saviour, who in his deepest Humiliation was crown'd with so much Honour ? This Consideration strengthens my Faith, and secures my hope of Everlasting Life : For why should I despair, while my Saviour is my Friend, and hath promis'd to be so, till I renounce and forsake him ? and what should incline me to be so brutish, since without him every thing is miserable, and in his Company under his Influences, a Wilderness is as the Garden of God ? And how should I long for his Company in Heaven ; for if while he was here on Earth, the Place where he resided was from his occasional residence called Holy, as *Tabor* is called the Holy Mount ; what preference ought I to give in my Opinion, my Esteem, my Love, to the place of his fixt residence ? To see him at his Fathers Right Hand, is a sight wou'd engage a man to be a Martyr to enjoy it ; there are *Moses* and *Elias*, and all the goodly Fellowship of the Prophets ; there are *Peter*, *James* and *John*, and all the Glorious Company of the Apostles ; there is the Noble Army of Martyrs and Confessors ; and what should hinder, but that I a poor Sinner may make one of that blessed Society, and sing

the Praises of my Saviour with them to Eternity?

The Collect.

HOly Jesus, who by thy Humiliation didst not so much debase thy Divinity, as magnifie our humane Nature, and who in thy lowest State and Condition wert always glorious: Grant me thy Grace, that I may sequester my self from the World, may pray often and fervently, and be made partaker of thy influences; reveal thyself unto me, O my holy Saviour, and incline my heart to accept of thee, as my Priest, my Prophet, and my King, that I may here enjoy in Hope and Expectation, in imitation, and wish the society of Saints, and of the King of Glory: and hereafter may be happy in the Vision of what I now long for, and may for ever remain with thee my Blessed Saviour and Redeemer. Amen.

Another.

O Most Glorious Saviour, incomprehensible in thine Essence, incomparable in thine Attributes, and wonderfully Gracious in thy Dispensations to sinners, how great is thy goodness, and how great is thy beauty? All my services

services are a due Tribute to the most perfect of Beings, and yet thou rewardest them with infinite happiness: Teach me therefore to love thee for thy Excellencies, to worship and obey thee for thy Bounty, and to consecrate my powers and faculties, my strength and time to my Saviours honour; give me that true love that casts out fear, that tramples upon dangers, and rescues from despair, that is the fulfilling of the Law, and stronger than death it self, that I may taste and see how good the Lord is, and that there is no unrighteousness in him: that the greatest difficulties may not lessen my affection, nor fear nor flattery separate me from thy favour, but that I may maintain a Holy Communion with thee, till I come to dwell with thee in the habitations of Love and Peace. Amen.

The Anthem.

The Life of *Jesus*.

I.

When Jesus *first appear'd abroad,*
The Divine Man, th' Incarnate (God:
In whom both Natures were entwin'd;
Say, my Soul, was he not design'd,
T' eclipse th' accomplishments of all mankind?

II.

A Virgin Mother could lye in
Of nothing but what was Divine,
Destin'd a Miracle from the Womb,
From his warm Cradle to's cold Tomb,
From his first smiles, unto his sorrowful Doom.

III.

The beauteous Youth had not yet seen,
The day that had him write Thirteen,
When all the Scribes *and* Doctors *gaz'd,*
And the Pharisees *stood amaz'd,*
And his worst Enemies his acuteness prais'd.

IV.

IV.

Such Wisdom shone in his Discourse,
In all his Arguments such force;
Such the charms of 's sprightly face,
So smart his Words, so smooth his Grace:
Moses *himself ne're so became the place.*

V.

This Essay past, he humbly staid,
Labouring hard at 's Fathers *Trade,*
Where mindful in whose stead he stood,
With sweat he earn'd his daily Food,
And learn't th' obliging art of doing good.

VI.

Till he unto the age attain'd,
VWhen Priests before the Altar stand:
Then at his Baptism th' holy Dove,
In State descended from above,
To crown him with the marks of 's Fathers love.

VII.

Jordan, *thy streams that smoothly flow,*
Till now were never hallowed so;
Not when Joshua *travell'd through,*
The fertile Canaan *to subdue:*
Jordan, *thy streams are sacramental now.*

VIII.

Jesus *next to the desert goes,*
To combat there the worst of 's Foes,
There Satan *us'd his utmost skill,*
To stoop our Saviour to his will,
But the lov'd Jesus *is victorious still.*

IX.

He to th' Infernal Powers gives law,
Nature of him too stands in awe:
At his command water turns wine,
Wild Tempests do their rage resign,
And winds and seas to peaceful calm enclin'd.

X.

He cures the blind, recalls the dead,
Feeds thousands with celestial Bread;
What can oppose his word or will,
VVho multiplies by Miracle
Five Loaves, till th' Fragments do twelve
(Baskets fill?

XI.

How useful was he, and how good?
Yet never was well understood,
Not when his sacred Lips dispence,
Strong Reason urg'd with Eloquence,
And every word does Oracle commence.

XII.

XII.

Not when his time and strength were spent,
To rescue man from punishment;
Nor when his beauteous Eyes and mien
Powerful incentives should have been,
T' endear him unto all that had him seen.

XIII.

Despis'd, but useful Virtue, how
Durst profligate man treat thee so?
Must scorn and torture be thy meed?
My soul, 'tis often thus decreed,
The innocent do for the guilty bleed.

XIV.

Jesus *by* Judas *is betray'd,*
Whom Jesus *an Apostle made;*
Seiz'd by the rabble of the Jews,
Who this great Prince with scorn do use,
While perjur'd Witnesses the truth abuse.

XV.

Pilate, *tho much inur'd to blood,*
Rapine, and fraud, the Jews *withstood,*
Till tir'd with noise, and aw'd with fear,
Lest his ill menage should appear,
Condemns the Saint, and quits the Murtherer.

XVI.

Thus this illustrious Sun did rise
With Beams that dazled weaker eyes;
Did sometimes shine, and sometimes shrowd
His bright Rays in a gloomy cloud,
Setting long ere his course was done, in blood.

Thursday before EASTER.

THe Day on which our Blessed Master was apprehended, was justly stiled the *great and holy fifth day of the Passion-Week*, on which the Saviour of the World having his Crucifixion in view, preach'd his last most Passionate and Heavenly Sermon to his Disciples, in which he earnestly recommends them to God's Love, Protection, and Favour, and as earnestly recommends to them the Love of God, and of one another: And because this was the Day when the Son of God was seized on in order to his paying a Ransom for our Offences, * and compleating our Redemption, therefore did the Church on this day solemnly

* *P. Innoc. Ep* 1. *ad Decent. c.* 7. *Ambr. li.* 5. *Ep.* 33. *Hier. Epit. Fabiol.*

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reconcile Penitents (not all that were under censures; for some were never admitted to intire Communion, till after Twelve, Fourteen, or Twenty Years Penance; and some not till they lay on their Death-beds: But such who having past through those methods of Repentance which the Church prescribed, were thought fit to be admitted to the Sacrament of God's Table; whereas now on the contrary, in the Church of *Rome* on this day they anathematize and curse all the Enemies either of their Faith or Grandeur; and among them not only the *Protestant Hereticks*, as they call them, but even the King of *Spain* himself: And whereas the Holy Eucharist was on the Evening of this Day instituted to be a lasting Rite in the Christian Church, therefore the Day was stiled by way of Excellency, **Cæna Domini, the Lord's Supper, the day of mysteries,* and *the birth-day of the holy Chalice*; to denote, besides the Original Appointment of the Sacrament, the Mystical Sacrifice that is made on the Altar of our Blessed Saviour, who was the Prince of the Martyrs, the days of whose sufferings were called their Birth-days; for the sufferings of our Lord began the Evening of the

* *Aug. Ep.* 118.

Thursday, tho they were not compleated till the Evening of the *Friday*; and for this reason this day is called the *day before the Preparation*, and the Evening is called the *Vigil of the Passion*, which among ‖ the *Greeks* is wholly spent in reading the History of *Christs* sufferings, and meditating thereon, in severe Fastings, intense Devotion, watching all night in the Church, and other acts of mortification; no one, unless in case of absolute necessity, eating or drinking any thing till after Sunset on *Friday*, others not till *Easter Eve* after midnight, ‖ and this acccording to the Primitive Practice.

‖ *Dr.* Smyth *of the Gr. Ch. p.* 42.

‖ *Euseb. hist. li.* 2. *c.* 17.

It was of old time observed, ‖ that those indevout and careless Persons who slighted the Holy Eucharist all the rest of the Year, would in great numbers on this day, when that Holy Ordinance was first instituted, come to the Holy Table: And then the Church contrary to her usual Custom of receiving these Mysteries in the Morning, did every ‖ where communicate in the Evening, because our

‖ *Chrys. to.* 5. *p.* 547.

‖ *Chrys. Aug. ub. supra*, &c.

our great Master at that season first gave Being to the Sacrament, dispensing with Peoples eating before they received, which at other times was not allowed: And ∵ in some of the *African* Churches they celebrated the Eucharist twice on this day, in the morning for the sake of those who intended to dine, and in the evening for the sake of those who fasted; and in the * *Æthiopick* Churches to comply the more exactly with the practice at the Institution, they use unleavened Bread, whereas all the rest of the Year they celebrate in Leaven: And the ‖ *Greeks* are perswaded that the Sacrament consecrated on *Maundy-Thursday*, is of more Virtue and Efficacy than when it is consecrated at any other time; and therefore they (and the *Moscovites* in imitation of them) reserve some of the Sacramental Bread consecrated on this day, to be administred to the sick the whole Year following; and it is not a little remarkable, that among the *Roman-Catholicks*

∵ *Aug. Ep.* 118.

* *Ludolph. li.* 3, *c.* 6. *alii.*

‖ *Prateol de Hær. p.* 202 *Guid. Car. Alph. a Castro, &c.*

‖ *Ep. Vossio init. Ep. Ecclesiast. & Theolog. Ep.* 557. *p.* 807.

licks in *Holland* (and as ‖ *Grotius* thinks elsewhere time out of mind, until now on this day after Supper, the Father or Master of the Family (in imitation, I suppose, of the *Jewish* Custom, after the eating of the Passover) having read the History of the Sacrament out of the Gospel, gives to every one of his Family a piece of bread dipt in Wine.

This day is also called among the *High-Germans*, *Green Thursday*; among the *Low-Germans*, *White Thursday*; and among our Forefathers, *Sheer-Thursday*, as it was generally, and among all the *Western* Christians *Lavipedium*, and *Maundy-Thursday*, either because of the *Maundy* or Alms that were given this day to the Poor, by Princes, Bishops, and religious Persons; or rather because of the *Mandate* or Command, *John* 13. 34. *A new Commandment I give unto you, that ye love one another*; (which Passage is the *Antiphona* for this day in the *Western* Churches); an Instance of which Love and Condescention our Blessed Saviour then gave, when he wash'd his Disciples Feet, (which in the *East* was the Office of Servants toward their Masters); and this Custom also is not only continued in the ‡

‡ *Smith. p.* 40, 41.

Greek

Greek Church, and among the other Oriental Christians, but in the *Latin* Church also, the Bishop performing this Office to his inferior Clergy, and the Governour of every Religious House to those of his Fraternity; the custom being Ancient and Apostolical, ‡ tho the practice as to circumstances were not uniform in all Churches; and on this day the King of *England* (anciently in his own Person, now by Proxy, the *Grand Almoner* supplying the place) does wash the feet of as many poor men as he is Years old; to whom also he gives an Alms (as the Bishops do on the same occasion) which was wont to be called the * *Paschal Alms*, or the *Easter Charity*.

‡ *V Conc. Aquisgr. c. 20. Aug. Ep. 149. c. 18.*

* *Anastas. in Adrian. PP. p. 112.*

The Lessons on this day (if I mistake not the Fathers) were the Book of ‡ *Jonas*; a very proper Portion of Scripture to set forth the Divine Pity, and inclinations to forgive; and the ‡ History of *Judas*'s Treason, together with the Account of the Institution of the Blessed Sacrament.

‡ *Ambr. ub. supra*

‡ *Chrys. ub supra*

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The Epistle. 1 *Cor.* 10. 16.

THE Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? for we being many, are one Bread, and one Body, for we are all Partakers of that one Bread.

The Gospel, out of the *Evangelists*, and St. *Paul.*

THE Lord Jesus the same Night in which he was betray'd, after his Disciples had eaten (the Paschal Lamb) *took Bread and when he had given Thanks, and Blessed it, he brake it, and gave it to them, and said, Take, Eat, This is my Body which is broken and given for you, This do in remembrance of me; after the same manner also, when he had supped, he took the Cup, and when he had given Thanks, he gave it to them, saying, Drink ye all of it, for this is my Blood of the New Testament, which is shed for you, and for many for the remission of sins; This do, as oft as ye drink it in remembrance of me: Verily, verily, I will no more drink of the Fruit of the Vine, until I drink it new with you in my Father's*

ther's Kingdom; and they all drank of it: And having sung an Hymn, they went out to the Mount of Olives.

The MEDITATION.

THE Condition of Mankind in this Life is relative, and made up of dependancies upon Heaven; nor could *Adam* in his best Estate subsist without the Benediction of his Maker; Communion with God is the End of Religion, and was the Employment of Paradise: nor can any thing else make the World happy: But because God who is a pure Spirit, cannot converse with men without condescending to treat us according to our Capacities, therefore Truth, when it visits us, is content to be drest in our Habits; when God speaks to us, he entertains us not with his own Lofty and Majestick Expressions, but with modes of Speech, and Representations of Things, that we are acquainted with. It is true, had we been made without Flesh and Blood, our Graces had come to us like themselves, not wrapt up in Emblems and Figures; but because we cannot live without

out our senses, and are most affected with what we hear and see, therefore God speaks to our outward man in visible ministrations, the Almighty Wisdom treating the World with sensible Objects, the better to lead them to the Contemplation of those things that are invisible; and this was the cause why Rites and Ceremonies were instituted in the Church, as marks of Communion, and incentives of Devotion. Angels, we know, who are not clogg'd with a load of Flesh and Blood, and whose dwelling is above, have no need of Sacraments: they who have the Honour of a clear Vision of the Almighty, and the freedom of a more immediate Converse with him, need not these remoter Encouragements to Piety (and such also shall be the Happiness of God's Servants after they dye) but man in his best and most innocent Estate wanted them; and therefore God planted, and by a particular sanction constituted the two Trees in *Eden* to be two Sacraments, outward and visible signs of the Favour which *Adam* should partake of, if he perform'd the conditions of obedience which God required from him, they representing to him the state of Wisdom and Felicity, which was reserved for him in Heaven, and serving

ving to inform him, that to attempt the knowledg of the highest Mysteries to the prejudice of the Divine Commands, is not the way to Life and Immortality.

To maintain this Union with God, *Adam* was endued with Original Righteousness, he had no Appetites to mortifie, no Lusts to conquer, no Doubts to be resolved: his Understanding was clear, and his Will regular; and there was need of nothing but an external Law to guide him, and the two Trees to be his instructors: And when Paradise was lost, *Adam* and his followers still retain'd their peculiar Ceremonies; they had their set places, and times of Divine Worship, and the eldest of the Family was deputed to the Priesthood; till the generality of Mankind corrupting themselves, the Divine Vengeance swept them away, drowning the Old World, and sealing a Covenant of Mercy with the New, ratified by the Sacramental Sign of the Rainbow, that God would no more bring a Deluge on the Earth. Out of this new Race of Men did God select the *Jews*; among whom he was resolved more solemnly, and in an extraordinary manner to fix his dwelling, the Divine Majesty residing over the Mercy-Seat. This Seed

of

of *Jacob* he singled out to be a Holy Nation, and mark'd them as his own People by *Circumcision*, which was a Character of Genealogical Sanctity; and having united them into one numerous brotherhood, instituted the *Passover*, which was a publick Fœderal Rite of their Union with their Maker: And to this purpose he required them to furnish him continually with a Table, whereon should be Bread, and Salt, and the Flesh of the Morning and Evening Sacrifices, with the Drink-Offerings, which they were obliged to tender him: Not that God did either need, or actually devour these Oblations, or lived on the steam of the Blood, or the souls of slain beasts, as the *Gentiles* imagined; nor that hereby a contrivance might be made for the easier maintenance of his Priests (this was the custom of the Temple of *Baal*) but because eating and drinking together, was look'd on as a Confirmation of Friendship, and one of the strongest engagements to love and kindness, as to trespass the Laws of Hospitality, to eat of a Man's bread, and then to lift up his Heel against him, was accounted the Character of a most profligate and vile person.

But

But this was only a temporary institution, and to last no longer than till the true Passover came, till the Lamb of God, who takes away the sins of the World, should be offered on the Cross; for the Sacraments of the *Jews* were only Emblems of the *Christian* Sacraments, which were ancienter than that Polity: for the Fathers speak a great truth, when they assert, that the Evangelical Sacraments began under *Melchisedech*, who brought out Bread and Wine to *Abraham* the Father of the Faithful, in whose Seed all the Nations of the Earth were to be blest, to inform us that the *Christian* institutions as they were to last longer, so they began sooner than those of the *Jews*.

And it is very observable, that tho our great Master came into the world to institute a new Religion, and in pursuance of that design, to abolish all the typical ceremonies, yet he was pleased to adopt almost all the other Rites of the *Jews*, and to make them free of the *Christian* Church; thus he chose to complete his most excellent prayer out of the usual forms of the Synagogue: and as he establisht the government and jurisdiction which he left behind him, according to the different Orders

of

of the Priesthood: So especially he ordain'd, that as they Baptized their proselites, so all that were admitted into the Society that he purchased with his Blood, should be washed in the Laver of Regeneration; and as after the *Paschal* Lamb was eaten, the Master of the Family took Bread into his hands, and lifting it up from the Table, that all who were in the House, might see it, blessed it by calling upon the name of the Lord; and when that was distributed, took the Cup in like manner: so did our blessed Saviour. And whereas the *Jewish* Masters did not only allow the people when they did eat the Passover, to mix, and dilute their rich and generous Wines, thereby to correct the strength and heat of them, ‡ but would not permit them to bless the Wine, till they had put Water to it; our Master probably did so in the Eucharist, as all the Ancients believed, and according to that example practised; and when the Office was over, he sang the great Thanksgiving, as their Rubricks required; condescending in all things to the *Jewish* customs; that by these methods, he might the more easily induce them to become *Christians*, and

‡ *Misch. Beracoth*, c. 7.

and to correct the scrupulous squeemishness of some of his followers, who, he knew, would take unjust offence at the conforming the Ecclesiastical ceremonies to forreign observances.

This was the institution of this tremendous mystery; nor was it only a temporary institution; for our Saviour being willing that his Disciples should always carry about with them the marks of his love, and always have in remembrance the benefits of his crucifixion, not only gave this Sacrament to his Apostles, but enjoyned them himself to take Bread, to bless it, break it, and distribute it, as their Master did, to the worlds end; and obliged also the Laity by the mouth of St. *Paul* to take, eat and drink the Body and Blood of their Saviour until his second coming; for as often as they did it, the whole action was a remembrance of the dying *Jesus*, a commemoration of his sufferings for an undone world, and of his sacrificing himself to the Divine justice. The first Sacrifice that our blessed Master made, was the Eucharist, but that was but a type of what was to be done the next day, when himself was offered on the Cross on a new and unheard of Altar. And there ought to have been an

Altar

Altar erected, ſuch as the world never knew of, becauſe the Sacrifice was ſuch as was never before heard of; for himſelf was the Sacrifice and the Prieſt too. He was not therefore to be offered at the Temple, but without the Gates, becauſe to be number'd among the Tranſgreſſors; and the Altar was erected on high, that he might purge the Air, and drive the Prince of it thence; and that his Blood ſtreaming from him to the Ground, might waſh and cleanſe the Earth alſo, polluted with the ſins of its inhabitants: Had this Sacrifice been offered at the Temple in *Jeruſalem*, the *Jews* might have pretended a ſole claim to it: but it was offered without the City, that all the world might partake of its benefits. This was the primary ſacrifice to which we owe our Peace, and our hopes of Salvation: and this Sacrifice is again ſlain and offered, when the Holy Man ſtands at the Lords Table; for the Euchariſt is not only an Emblem of ſpiritual refreſhments (how much the ſoul is nouriſh'd by Grace and good reſolves) nor is it only a repreſentation of the joys of Heaven, (when we ſhall feaſt on the everlaſting Supper of the Lamb), but it is truly a Feaſt, in which we make a Covenant

nant with God by Sacrifice: it is a Feast upon that Sacrifice, and that a Sacrifice for sin, a Sacrifice which our Redeemer once offered to cleanse the world from their sins, and we offer as often as we communicate, setting that Immaculate Lamb before the Eyes of God, and by that intreating him to have Mercy upon us: For our Saviour commanded us to do, as he did at the Institution, in remembrance of him; not only to our selves and our Neighbours, but to God also, as the Ancients, and the most judicious of the Modern Writers affirm: For tho my Saviour was many Hundred Years since Crucified, yet he is the Sacrament represented, as if his Passion commenc'd at the same time in which the Holy Office is performed; and what should hinder my receiving the benefits of his sufferings, tho so long since undergone? For if by reason of my share in the first *Adam*'s Transgression, notwithstanding the vast distance of Time and Place, I and every one that is born is infected with Original Sin; what should hinder, but that the Crucifixion of my Saviour, tho transacted so many Ages past, and in a Countrey so remote as *Judea*, should be available to my Salvation? For as by one mans sin, many were made Offenders,

Offenders, so by the Obedience of one, many are made Righteous. The Priest therefore offers a Sacrifice at Gods Altar, a commemoration of that one, full, perfect and intire Sacrifice, which was once offered on the Cross: And at the same time *Jesus* our High Priest offers in Heaven, pleads his VVounds, and the merits of his Death, and implores the Divine Pardon, and the assistances of Grace for all his Servants.

And this is as much as the Church can pretend to, while it is Militant: so under the Old Law, the Priests who had admittance into the Temple, were denied entrance into the *Holy of Holies*, thither only the HighPriest went once a Year: but they were not denied the Liberty to direct the smoak of their incense toward that sacred Place: and their Prayers and their Incense had access where themselves could not come: And so is it in the Christian Congregration; for when the Oblation is made, we that are concern'd in the Offertory, cannot reach Heaven, while we are in this state of Imperfection, but our High Priest is there already, and gives his People liberty thither to address their supplications, and the sweet Odours of their Devotion: this is the Honour, and these the Priviledges

that

that are purchased for the Church by that Sacrifice, and secured to it in this Sacrament. Blessed Eucharist! Glorious things are spoken of it in the Writings of the good men of old; It is called the *Supernatural Bread, the Divine Mysteries, the Sacrifice of Sacrifices, the Honourable, the Holy, the Heavenly, the unspeakable Gifts, the Sacrament of Sacraments, the Holy of Holies, the food which gives Life and Salvation, the nourishment which endears a man to his God, which recovers those that languish, which recals those who are in error, which raises them that are fallen, and secures to the dying penitent the rights of Immortality*; and by way of eminency it is called *the Sacrament*; *the blessed and holy Sacrament*; *when we eat of it, we feed on the fatness of the Lord's Body*; *and when we drink of it, we taste the immortal Blood of our dying Saviour.*

If *Manna* were Angels food, this is the Bread of God; and what an honour is it to receive my Saviour? If *Joseph*'s Tomb, tho but a little and narrow place, when it entertain'd the Body of our crucified Lord, was by that means made more venerable and august than the Palace of Kings; and became more glorious by containing the Son of God, than by being the residence

of the Angels, who there took up their ſtation; how much more excellent is my injoyment, when I give my dear Saviour a lodging in my heart, and my boſom becomes an habitation for the Lord of Life? With trembling therefore will I approach the Altar of God, I will admire the Myſtery, and contemplate the circumſtances of his Paſſion (in which every word that he ſpoke was a Sermon, for his Croſs was his Pulpit, and Mount *Calvary* the Houſe of Prayer; for there he prayed for his enemies, and from thence he preached patience and ſubmiſſion to his Friends) and I will remember his laſt actions; for tho in all his diſcourſes he ſpake ſo as never Man ſpake like him; yet he never entertain'd the world with ſo eloquent and convincing a Sermon, as when he went dumb before his perſecutors, and opened not his mouth; when he carried his Croſs ſilently, and bore the marks of his adverſaries cruelty without murmuring: I will remember this my greateſt and beſt Friend; I will remember his laſt words and dying injunctions, and I will communicate with him in the benefits of his Paſſion till his ſecond appearance to judgment, when the juſt ſhall eat of the Tree of Life in a better Paradiſe; at that time

time all Signs shall cease, all distant methods of conversation shall expire; for in Heaven there are no Sacraments; so that at the dawning of the day, which the Lord himself shall enlighten, when no other beams shall be needful but those of the Sun of Righteousness to make it glorious for ever, then all Types and symbolical emblems shall be accomplisht, then I shall be united to my *Jesus*, and personally enjoy that immediate communion, of which these Mysteries are but shadows and remote representations.

The Collect.

BLessed Lord, who hast so graciously invited me to partake of the merits of the Death and Resurrection of Jesus Christ conveyed to me in the blessed Sacrament; grant that I may receive it to the remission of my past sins, and to the preservation of my Soul against future temptations, to the correcting of the deformities of my mind, and the rooting out all evil customs out of my heart; to the inlightening of my understanding, to the strengthening of my faith, and that I may be able to give a good account at the dreadful seat of thy judicature; help me to spend this day, and every day

in thy fear, and in the offices of holy Religion; let thy Mercy pardon me, thy Angels guard me, and thy Goodness lead me to repentance, that I may live and dye thine for Jesus Christ's sake our only Mediator and Advocate, Amen.

The Anthem.

PETER Mourning.

IN a cold, dark, and melancholly night,
To gloomy shades, which did augment the (fright;
Where dismal horrors and confusion dwell,
And ghastly sights, that made the place like (Hell;
The trembling Peter *tends, and with swoln eyes*
Deeply laments his fear and cowardise.
Wretch that I am! thus to deny my Lord!
Fit to be scorn'd by men, by God abhorr'd;
Disconsolate and sad, where shall I fly
T'escape the lightnings of my Master's eye?
That glance, that passionate and killing look,
When Jesus *turn'd his head, me thunder struck.*
Sufficient was the warning which was given
By the infallible Oracle of Heaven.

Peter,

Peter, *said my wise Master, boast no more;*
The rich in brags are in performance poor.
In vain thou promisest with me to dye,
Thou, e're the morning break wilt me deny
With execrations, and with perjury.
Weak was th' attempt, and impotent the hand,
That did my resolutions countermand,
While an impertinent Girl me kept in awe,
Who singly durst before the rabble draw;
How easily, when the criminal does begin,
Does time engage him to grow bold in Sin?
Till what at first is but a single lye,
At the next act commences blasphemy.

Of all my Master's sufferings, tho accurst,
Ill treated, and contemn'd, this was the worst.
Of only twelve Disciples one betray'd him;
Ten more deserted him, and I deny'd him,
Leaving the Innocent to dye alone,
While we deserv'd the crucifixion.

Thus down the stream I went, and on had
Forgetting Jesus *and his Martyrdom,* (*swom,*
Had not my dearest Saviour lookt about
When the shrill voice advis'd me to go out;
The Cock that calls the early Lark to sing
Mattens to th' praise of the eternal King,
All cheerfulness does from my Soul expel,
As if his voice had been my Passing-bell.

Had I a full swoln River in each eye,
I'd mourn till I had wept the Fountains dry;

Can man be unconcern'd, when God must dye?
Ingratitude is here a Prodigy.
But to assist thee, were but to affront,
The Martyr Jesus *does no seconds want.*
Conquer by suffering, and when thou art gone,
Carryed by brightest Angels to thy Throne,
Poor Peter *arm'd with courage will defy*
The next temptation, and thy Martyr dye,
Inverted on his Cross, that there may be
An humble difference betwixt him and thee.

GOOD-FRYDAY.

ON this day was the greatest act of Villany and injustice committed, that ever the Sun beheld; for on this day was the Son of God Crucified (and therefore it is called, *the Paschal Solemnity of the Crucifixion, the great and holy Preparation, the day of the most holy Passion, and the day on which our blessed Saviour suffered*); but this day also was the happiest time that ever mankind could enjoy or long for, because our Redeemers sufferings were the cause of our freedom from Sin, and Death, and Hell, and therefore we call it *Good-Friday* (of old, the *Great Friday*) because it

it was the day on which the World received all that was good, all that God could bestow, or the World want, in a dying Saviour, who by his once offering of himself, put an end to the numerous, diverse and ineffectual Sacrifices required by the old Law. On this day of the Week *Adam* was created, cloathed with the Image of God, and constituted the Lord of the World, and on this day too sadly he fell, and was driven out of Paradise; but on this day also the same *Adam* and all his Children were redeemed, and the sorrow for the Fall was out-done by the joy of the Restoration; and yet because the Sins of men were the only cause of our blessed Masters sufferings, who knew no sin himself, therefore ‡ this day was indispensably made a day of Fasting through the whole Christian Church (* the *Manichees* being for this, among many other their wicked practises, condemn'd, that they observed the day of the Martyrdom (as they called it) of their Master *Manes*, but neglected the observation of *Good-Friday*) and tho all the *Lent* was properly a Fast before *Easter*, yet this

‡ *Chrys. to.* 5. *p.* 907.

* *Aug. cont. Epist. Fund. c.* 8.

day, and the *Saturday* that followed it, were called the ‖ *solemn days before Easter*, i. e. the more eminent times of Fasting; upon which days as our Saviour was Crucified, and Buried, so his Apostles (who were then his Church) were covered with sorrow, and hid themselves for fear of Persecution (and for this Reason it is called by the *Germans Still-Friday*, and by the *Saxons Long-Friday*, because the Fast was extended beyond the usual hour) And as our Master lay three days in the Grave, so did the Church think fit to Fast three days till the time of his Resurrection; for if the Sun then lost its light, and the Rocks were rent, was there not greater reason, that the Church of Christ, his Spouse, and his mystical Body should be concern'd at his Crucifixion? And tho the blessed Eucharist were usually given on every day through the rest of the year, yet on *Good-Friday*, and the *Great Saturday* it was probably omitted. From ∴ *Tertullian* it is plain, that they omitted the Kiss of Peace and Charity, which was always given at the Sacrament; and

‖ *Tert. ad Ux. l.* 2. *Cypr. Ep.* 53. *v. Chrys. to.* 5. *p.* 940.

∴ *De orat. c.* 14.

and * in after Ages the celebration of the Eucharist was expresly forbidden. And now in the *Romish* ‡ Church they ring no Bells, but knock with a Wooden Mallet on a Table-board, to give notice of the hours of Prayer; they omit several parts of the office, particularly the *Doxology* and the *Salutation*, *The Lord be with you*; they read the Lesson of the *New-Testament* in a faint, low voice; and the Priest, who reads the History of the Passion, does it barefoot; their Altars are hid, for then there is no Sacrament celebrated; and the Lights are put out, to represent the obscurity of the night in which our blessed Saviour was apprehended, and the wondrous darkness that attended his Crucifixion (from whence the time is called *Tenebræ*, or the days of darkness;) and in the *Greek* Church, they by an Image represent our blessed Saviour's sufferings, and his taking down from the Cross; on this day also did the ‖ Primitive Church (as does the Church of *England*) pray for all *Jews*, and *Infidels*, *&c.* in imitation of our dear Redeemer,

* *Capit. Lothar. l.* 4. *tit.* 46. *l.* 7. *tit.* 371.

‡ *Durand. Rat. l.* 6. *c.* 72, 77.

‖ *Constit. Apost. l.* 5. *c.* 12, 14.

Redeemer. who wept over *Jerusalem*, (because they knew not the day of their Visitation) and on the Cross prayed for his enemies.

The observation of the day was very * Ancient, and I believe Apostolical. By ‡ *Constantine* the *Great* it was commanded to be observed with as much respect as the *Lord's-day*: The ∴ Fathers call this day, the *Saturday* following, and *Easter day*, the *Most holy three days of our Saviour's Crucifixion, continuance in the Grave, and Resurrection*, and sometimes the ‖ *Passover*. And in the † *Western* Church on *Good-Friday* the Holy Priests were obliged to Preach to the people the Mysteries of *Christ*'s sufferings, all people (except Children, old, and sick persons) being bound under the penalty of being kept from the Lord's Table at *Easter*, to tarry at Church, and to Fast, till the Priest toward evening with a loud voice did pronounce the publick Absolution, that by such a testimony of their true repentance for their sins, and by the assistance

* *Orig. Cont. Cels. l.* 4.

‡ *Euf. Vit. Const. l.* 4. *c.* 18. *p.* 534.

∴ *Aug. Ep.* 118.

‖ *Chrys. to.* 5. *p.* 940.

† *Conc. Tolet.* 4. *c.* 6, 7.

assistance of the Priestly Absolution, the people might be the better fitted to keep the Feast of *Easter*, and to eat the Christian Passover. * On this day the Bishop in person, if present, was obliged to Catechise those who were Candidates for Baptism; and on this day was the *Nicene* Creed solemnly recited in defiance to all Hereticks; which Creed, till the time of *Timotheus* Patriarch of *Constantinople*, was never used as a part of the *Eastern* Liturgy, but on this one day only in the year. In which Church also, according to an Ancient Constitution, ‡ they were wont on *Good-Friday* to celebrate all the holy Offices in some particular Church, and that commonly in some Oratory erected over the Grave of some eminent Martyr without the Walls of the City, because our blessed Saviour suffered without the Gates. In some of the Churches ∴ of *Palestine* they used to read the Apocryphal Book called *the Revelation of St. Peter*; but in other Churches of the *East* they read out of the *Old-Testament* the History

* *Theod. Lect. lib. 2. Collect.*

‡ *Chrys. to. 5. p. 563 Pallad. vid. Chrys. p. 82.*

∴ *Sozom. l. 7. c. 19. p. 100.*

story of *Job*, the liveliest Type of Christ's Sufferings and Triumphs; and out of the *New*, in the * *Western* Churches, the Gospel of St. *John*, because St. *John* was an eye-witness of our blessed Master's Sufferings: but in the *African* † Church they read St. *Matthew*'s Gospel. Thus did the good men of old spend this day, calling themselves to an account for their offences, and humbling themselves in the sight of God; and is it not, even in this Age, very requisite, that every Christian should call himself to an account for those sins which brought the Son of God to so much shame and torture? and should mourn, and fast, and pray earnestly for that forgiveness which was purchas'd thereby?

* *Rupert. de Divin. offic. l.6. c.6.*

† *Aug. Ser.* 141. *de temp.*

I take it therefore for granted, that on this day it is requisite to use more than ordinary severity, because on this day our Blessed Saviour was murther'd, and to this purpose, besides the usual Prayers, reading, and Meditations (which are parts of the preparation for other days) on *Good-Friday* it will be necessary to subjoin some acts of the deepest Humiliation and Sor-

row

row for sin: To which purpose every good man ought strictly to examine himself (of which sort of *Examen* I have subjoined a Specimen) after which the use of the *Penitential Psalms* is very proper, particularly *Ps.* 38. or 51. with this Caution; That I understand by my *Enemies*, not my worldly adversaries (for they are my Brethren, and them I must bless and pray for) but the Devil, and my own Lusts; and by *blood-guiltiness, &c.* my new crucifying my Saviour, my murthering of my own Soul, and being accessary to the destruction of what ever good and vertuous thoughts the Spirit of God hath put in my mind: To which *Penitentials* the 22*d Ps.* will very fitly be added, because it is an intire Prophecy of the sufferings of the Son of God, and cannot but raise in me a deep sense of his Sorrows, and the cause of them, when I remember they are some of the last words which our Blessed Saviour spoke before his Death: when we are infallibly assured that he begun, and probably convinc'd that he went through the whole Psalm. The most proper posture to repeat these Psalms in, is Kneeling, or prostration, because they are solemn and humble acknowledgments of my hainous Offences, which have undone

done my ſelf, and Crucified my Redeemer.

The Examen.

I Am this day to examine my ſelf, and to adjuſt the Accounts between God and my own Soul: it is eaſie to be another mans flatterer, but it is natural to be my own; and therefore I am reſolved impartially to ſtate my affairs, and to rejoice or mourn proportionable to the condition in which I find my ſelf: And tho the enquiry be terrible and affrighting, yet I had rather paſs this private ſcrutiny, than have my Offences expoſed to the view of Men and Angels: It is the greateſt of happineſs to be innocent, and never to offend; but the next inſtance of Felicity is to be penitent; I am conſcious to my ſelf, that I have been a Criminal, but I am reſolved not to continue in my Crimes: I will call my Tranſgreſſions to remembrance, that God may blot them out of his Memory; and I will judg my ſelf in this World, that I may eſcape in the day of the Lord: To this End therefore, that I may put my ſelf into a capacity to obtain God's Pardon for my ſins, whoſe number is unaccountable, whoſe

whose burthen is intolerable, and whose remembrance is very grievous to me; and that I may not approach the tremendous Feast without the Wedding Garment, I thus interrogate my self with all severity and exactness.

'Say, O my Soul, art thou in God's Fa-
'vour, or hast thou merited thy Saviours
'Frowns? What Proficiency hast thou
'made in thy Christian Calling since thy
'last accounting with thy Master? VVhat
'Temptations hast thou conquer'd? What
'Passions mortified? What holy Opportu-
'nities improved? What Virtues gotten or
'increased? How conformable hast thou
'been to Jesus? and what progress hast
'thou made in the way to Heaven?

If I find any of these beautiful Lineaments in my mind, I will rejoice with joy unspeakable, and be exceeding glad, as men rejoice when they divide the spoil: But if I have been an Apostate from my vows, and broken the Covenant of my Youth: If I have prostituted my Soul to Satan, defacing the Image of God, and defiling his Holy Temple, let my heart within me mourn, and refuse to be comforted; let it make lamentation, as one that is grieved for his only Son, and is in bitter-

ness

nesſ for his First-born; let my head be waters, and mine eyes a fountain of tears, that I may weep day and night over my ſin and my ſhame, that I may waſh my bed, and water my Couch with my tears, becauſe it is a terrible thing to fall into the hands of the Living God: For who can dwell with everlaſting burnings, and a conſuming Fire?

Now to help forward, and make eaſie this work, that I may diligently inſpect all my offences (with all their aggravating circumſtances) ſince my laſt renewal of my vows on the day of my laſt ſolemn Humiliation, a memorial of all my actions in Writing is very uſeful, that what is there recorded may be a help to my Memory, which is moſt apt to forget my offences: Upon the inſpection of which the moſt regular Examination will be made according to the method of our *Church Catechiſm*, wherein are included the Principles and fundamentals of Faith and Manners, which I have engaged to obſerve, and from which if I have ſwerv'd, I cannot without a true Repentance expect God's Pardon and Mercy. Now the *Catechiſm* being an Explanation of the Doctrine of Repentance, Faith, Obedience, Prayer, and of the due receiving

of

of the Holy Sacraments, the Examination must be proportionate, and the inquiries strict: What wandrings from the rule of *Repentance*? What sins against the *Creed*, *Commandments*, *Lords Prayer*, or the *Sacraments*, have I been guilty of, since my last Account?

An Examination according to the rule of Repentance.

HAve I embrac'd all the Opportunities of Repentance that God hath given me?

Have I fasted often, and subdued my flesh by frequent acts of Mortification?

Have I repented sincerely and intirely, and do I intend to continue in a state of unwearied obedience to Gods Laws?

Have I renounc'd the Devil, the World, and the Flesh, so as never more to be reconciled to them?

Have I been troubled as heartily for my Transgressions, as I have been for worldly Crosses?

Have I not oftner sorrowed for the Punishment of my sins, than for my sins; and have I not been more concern'd that God hath been just with me, than that I have offended him? How

How often have I broken my vows, and relaps'd into my old sins?

Have I ever seriously considered the danger of such a return to my former vicious habits?

Do I not tremble, when I reflect, that perhaps this present moment may be the last which God will allow me either to live or to repent?

To every of which Enquiries, if I find my self guily, I subjoin,

Lord be merciful to me a sinner; accept of my imperfect and weak repentance, and enable me for the future to perfect holiness in the fear of the Lord.

An Examination according to the Creed.

And here I mention not any acts of speculative infidelity, because very few are guilty in that kind; but those who are, may without particular directions call themselves to account according to this method.

I Thank thee, O my God, for thy assistances, that I can say with satisfaction, that I have hitherto continued in the Profession of this most holy Faith in opposition to all Heresies, Ancient and Modern: I believe the Trinity in Unity, and the Unity

Unity in Trinity; that the Three Persons are Coessential, Coequal, and Coeternal; that they made the World, and are willing it should be saved; that the Laws of Providence are just, and that there is a state of futurity reserved for all mankind: in this Faith I have hitherto lived, and hope, if there be need, I shall have the Grace and the Will to be a Martyr for it: But have I not the greatest reason to condemn my self, and to be heartily troubled that I have not made this belief of mine subservient to practice? that I have lived as if these Articles had never been written?

Have I adored that God as I ought, whom I have profest to own?

Have I not neglected to reverence his Majesty, and to dread his Power, whom I have acknowledged to be Almighty?

Have I not called God Father, when I have refused to obey him?

When I have profest that God made all things, have I seriously reflected upon what I owe him for my own Being, and well-being?

Have I not called Jesus Master, while I have blasphemed his name? and confest his Dominion, while I have trampled on his Laws?

Have

Have I not acknowledged his holy and immaculate Incarnation and Nativity, while my Soul hath defiled her self with all sort of impurities?

When I have profest my belief of his Death, Resurrection and Ascension, have I dyed to my Sins, and risen again to newness of Life, and dwelt in Heaven in resolution and affection?

Have I lived as if I were perswaded that Jesus would come again to judge both the quick and dead?

Have I given up my self to the guidance of the Holy-Ghost, in whom I believe?

Have I heartily joyn'd in the Services of the holy Catholick Church, which is the Communion of Saints? and have I not neglected the opportunities of frequent Praying, and frequent Communicating?

Have I not lived still, and resolved to continue to live in those Sins, of which I profess my hope of forgiveness?

And when with my lips I have said, *I look for the Resurrection of the Dead, and the Life of the World to come*, have I not in my heart and actions put far from me the thoughts of that day, and demean'd my self, as if there were no account to be given of my Stewardship?

Have

Have I not also been guilty of delighting too much in curious and unnecessary speculations? of making inquiry into the consubstantiality of the Trinity, the filiation of the Son, and the procession of the holy Spirit, and other such admirable, but unintelligible Mysteries, while I have slighted the methods of true Wisdom, neglecting the study, how to unite my self to the Trinity by Faith and a holy Conversation; how to be conform'd to Jesus in newness of Life, and how to walk according to the dictates of the Spirit of Peace and Truth, that would lead me into the paths of obedience?

To each of these I subjoyn,

Wretched Sinner, that I am, who shall deliver me from this body of death?

Lord have mercy upon me, pardon all these enormities, cure this vanity of mind, and give me Grace for the future, that with the heart I may believe unto Righteousness, and with the mouth make confession unto Salvation.

An Examination according to the Commandments.

1. *Com.* HAve I not broken the first Commandment in thought, word, or deed, by neglecting to believe in God, to

to fear him, to love him, and to truſt in him as I ought?

Have I had that high eſteem of the Deity which I am bound to have?

Have I given him the obedience of my Soul, and the Reverence of my Body?

Have I patiently and thankfully ſubmitted to all his inflictions?

Have I ever prefer'd any paſſion of my own, or any other thing, to my God and his Service?

2. *Com.* Have I not broken the ſecond Commandment in thought, word, or deed, by not worſhipping my Maker according to his own preſcriptions?

Have I been guilty of Superſtition or Idolatry? Have I followed the imaginations of my own heart, or Sacrilegiouſly rob'd God of any thing dedicated to his Honour?

3. *Com.* Have I not broken the third Commandment in thought, word, or deed, by not making the Divine Honour the end of all my action? or by not eſteeming places, things, or perſons dedicated to Religion?

Have I profan'd God's holy Name by Oaths, Curſings, Perjuries, Blaſphemies, or any ſuch crime?

Have I ſpoken ſlightly of God, or ſcoffed at Religion? or by looſe and Atheiſtical talk

talk, prostituted the mysteries of Christianity, or used the name of God vainly and to evil ends?

4. *Com.* Have I not broken the fourth Commandment in thought, word, or deed, by not abstaining every day from my sins, and every seventh day from my labours?

Have I duly observ'd the Festivals and Fasts of the Church? and have I set apart and strictly kept the solemn times of my private humiliation, and mortifying my Lusts?

Have I behav'd my self reverently in God's House? have I pray'd fervently, and with humility, and read the Scriptures awfully, and heard the Word of God conscientiously, and communicated devoutly?

Have I ever made Religion a pretence for Vice, or neglected to know or do my duty?

Have I not offended my Neighbour, whether stranger or relative, by encouraging him to be vicious, either by my example or authority; by my advice or allurements; or by neglect of reproof and correction?

5. *Com.* Have I not broken the fifth Commandment in thought, word, or deed, by refusing to give due honour, maintenance, and other rights to my superiours in Church

Church or State? have I murmured against their authority, scrupled their just commands, or exposed their jurisdiction?

Have I contemn'd the person, age, or injunctions of my natural Parents, not praying for them, not relieving their wants, not valuing their blessing, not hearkening to their counsels?

Have I embrac'd any Heresy or Schism in the Church, or been of any party or faction in the State?

Have I been unthankful to my Benefactors, or of a morose and rugged demeanor towards those amongst whom I converse?

6. *Com.* Have I not broken the sixth Commandment in thought, word, or deed, by not loving my enemies, by not living peaceably, by harbouring malice and anger in my heart, by using my tongue to speak evil, or by hurting the body of my neighbour either openly or secretly, either by my own hand or anothers; by quarrelling my self, or inciting others to do so?

7. *Com.* Have I not broken the seventh Commandment in Thought, Word, or Deed, by unclean desires, obscene discourses, or filthy Songs, by lascivious glances, or impure Dreams (the result of my waking Thoughts) or by any act of corporal uncleanness?

Have

Have I indulged to Luxury or Excess, that I might pamper my body, or provoke my Lusts? Have I been fond of a loose, and immodest Garb, or wanton Company?

8. *Com.* Have I not broken the Eighth Commandment in thought, word, or deed, by violence, or fraud, by covetousness, or extortion, by not paying my debts, or spoiling the goods of my neighbour, by not being just in my dealings, faithful to my trust, or Charitable to the poor and indigent?

9. *Com* Have I not been guilty of the breach of the Ninth Commandment in thought, word, and deed, by lessening, or blasting any Man's reputation, either by my self, or my encouraging others to slander him, by harbouring and countenancing tale-bearers, or spreading false news?

Have I not past rash judgement, and contemn'd the weak and ignorant, and rejoyc'd at my Neighbours hurt?

Have I ever refused to testifie the truth, or ever given false witness? have I neglected my own, and busied my self in other mens affairs?

10. *Com.* Have I not broken the Tenth Commandment in thought, word, or deed, by being discontent with the station in

which God hath placed me, by envying the prosperity of others, by entertaining ambitious thoughts, and being greedy of honour and preferment?

Have I sought to be great by unlawful means, to the prejudice of my Neighbour, pursuing either my profit or my pleasure?

And have I not been guilty of sinning against my own Soul? have I not been possest with pride and vain-glory, and a high conceit of my self, of the gifts of nature, or the acquisitions of study or industry?

Have I not sought my self, and the praise of men, more than the praise of God?

Have I not been rash and inconsiderate, or negligent of my best interests? have I not resisted the holy Spirit, and defiled the Temple of God, and spent my time ill?

Have I not indulged to too much sleep, or been irregular in my dyet, apparel, or recreations, or averse to peace and reconciliation?

To which may be subjoyn'd, if the Examinant be in such a state,

Have I ever broken the bonds of Matrimony, in point of honour, love, maintenance and advice?

Have I neglected my Children in their Edu-

Education, or making provisions for them? have I ever given them a bad example, or other encouragement to be vicious, or not reproved and punish'd their faults?

Have I been harsh, cruel, or unjust to my Servants, not instructing them, not reclaiming them when irregular?

Have I been unjust or false to my Friendship?

Have I omitted my duty in any thing to my superiors, equals and inferiors?

If I find my self guilty, after every general head I subjoyn,

Lord have mercy upon me, pardon my violation of these Laws for the time past, and for the future incline my heart to keep them to the end.

An Examination according to the Lord's Prayer.

HAve I not either wholly omitted my Prayers, or not been so often at Prayers as I should? have I not performed them coldly, being often on my knees, but seldom at my devotion? have I not perform'd them irreverently, without bodily humility, or the compunction of my Soul, without Faith, and without Purity?

Have I not defiled my Mind, which was design'd a Temple for the Spirit, and a house of Prayer, by making it a den of Thieves, and the residence of unclean thoughts and wicked resolutions?

Have I been thankful for the liberal provisions of my most Merciful Father?

Have I fixt my affections on Heaven, where my Father dwells?

Have I glorified the Divine Majesty as I ought, or have I hindred others from so doing?

Have I not broken the most holy Laws by which his Kingdom is govern'd?

Have I, with the meekness, sincerity, chearfulness and constancy of Angels, done his will?

Have I not preferr'd my dayly Bread to the food of my Soul, and been more concerned for the things of this life, than for the honour of approaching to God's Table? and have not the necessities (and often my wanton appetites) taken up that time which should have been bestow'd on Eternity?

Have I not begg'd God to forgive me those Sins which I have resolv'd to continue in? and have I been so merciful to others, as I have desired God to be to me?

When

When I have begg'd God either to preſerve me from, or to deliver me out of temptations, have I not been either a tempter to my ſelf, ſeeking occaſions of ſinning, or elſe have entertain'd the injections of my ghoſtly adverſaries with delight and complacency?

Have I diligently uſed the grace which hath been given me, to the mortifying of my Luſts, and reſcuing my Soul from the Divine anger?

Have I not made a League with Satan, faln in love with Death, and haſten'd towards deſtruction?

Have I not been a rebel in God's Kingdom, an oppoſer of his Power, a diſhonourer of his Name and Glory? and when my lips have ſaid *Amen*, hath not my heart contradicted my ſupplications?

And have I ſaid this Prayer as heartily for others, as I do for my own Soul?

To which I ſubjoyn,

Lord have mercy upon me; Teach me to pray, and teach me to practice, that my prayers may ever be acceptable in thy ſight here, and my perſon for ever hereafter.

An Examination according to the Sacraments.

Baptism. HAve I been truly thankful to God for my being called to a ſtate of Salvation through Jeſus Chriſt our Lord?

Have I duly conſidered what an honour 'tis to be a Chriſtian?

How often have I broken my baptiſmal Vow, and defeated and made void the endeavours of my Godfathers and Godmothers, and other my inſtructors in the Faith of Chriſt?

Have I not neglected to acquaint my ſelf with the Principles of Chriſtian Religion, or the due preparations for Confirmation? or have I ſlighted the Prayers and Benediction of God's Prieſt?

Have I wholly forſaken Satan, or rather am I not ſtill under his power, by being a ſlave to the habits of folly and diſobedience?

Have I ever at any time uſed Charms or Amulets, or conſulted Witches or Conjurers?

Am I not yet in love with the pomps and vanities of the World, a great frequenter of ſports, to the hindrance of Religious Duties,

Duties, and do I delight in profane and lascivious representations? and are not my Lusts yet unmortified? and have I not derogated from the honour of the Captain of our Salvation by cowardise and negligence?

Eucharist. Have I not profan'd the holy Supper of the Lord, by not acquainting my self with the nature of the Mystery, and the necessity of preparation, or by coming to it without Faith and Repentance, without an universal charity, and a thorow reconciliation to God and my enemies? without examination, without a due sorrow and amendment of Life?

Have I not often received that Sacrament without those ardors of devotion which I am obliged to, or without that bodily reverence which the most Sacred and Heavenly Mysteries require?

Have I not made rash promises, when I have received, and never minded them afterwards?

Have I not suffered the House to lye idle, when it hath been so swept and garnish'd, to encourage Satan to take with him seven other Spirits worse than himself, and to come and dwell in my Soul, till its later estate be more deplorable than its first?

To which I subjoyn,

Lord be merciful to me a sinner, and so strengthen me by thy Grace, that I may perform my Vows, and keep the robes of my Baptism unspotted; and tho I have approach'd thy Table without the Wedding Garment, yet cast me not into outer darkness, whence there is no deliverance.

Now these and all other Transgressions are either heightned or lessened by their circumstances; the Examinant therefore ought to consider

1. *The Time when he offended*; Was it on the Lord's day, or any other publick Festival; on a publick Fasting day, or the days of my own private humiliation; during the hours of Prayer, either at the Temple, or in my Closet? either at or immediately before or after the receipt of the holy Sacrament? and have I often committed one and the same sin? for these circumstances argue a perverse frame of mind, and that it is not infirmity, but wilfulness, that makes the offender.

Here additions and alterations may be made by the devout penitent according to his own state.

2. *The place where the sin was committed.* Was it in the Church, at the holy Table, or

or in my Closet? or in any publick place where the offence became scandalous, incouraging the vicious, and offending my weaker brethren?

3. *The state and condition of the Offender.* Am I not in Holy Orders, one of God's Priests that Minister at his Altar? have I not more knowledge, and a better acquaintance with my duty? hath not God afforded me more convictions, greater light, and frequenter opportunities of doing good? was the sin committed when I was under some affliction of mind, body, or estate? or after some sudden deliverance out of some severe judgement on me for my former failings? hath not God by his holy Spirit laid many hinderances in my way to ruine, and have I not overcome all difficulties, and often been my own tempter? have I not continued to be wicked after many checks of Conscience, and many solemn Vows to the contrary? after the experience of much mercy, many deliverances, and great tenderness, compassion, and long-suffering in my Saviour towards me?

4. *The persons injured.* Are not my sins committed against my God, my Master, my Saviour, my best and only Friend?

have I rob'd the House of God of its honour or revenue? have I ground the face of the Poor, or rob'd the Fatherless and Widows? have I given evil counsel to the ignorant, or those that cannot discern the fallacy? have I been unjust to my Children, or Relatives, who are nearest to me, and as it were, parts of my self?

Among all which sins, I must particularly mourn over, and detest those to which I have been most inclined by natural temper or custome, and resolve to avoid all provocations and temptations, and whatever hath or may promote such evil habits, and to practiee the contrary virtues.

To which I subjoyn,

Lord, I have caused thy Name to be blasphemed among the enemies of Religion and Piety; but be thou pleased to pity and pardon me the greatest of sinners, and give me thy Grace that I may do so no more.

Besides all which, I am bound to reflect on my many secret sins, and forgotten offences, and to subjoin,

Lord, who can understand how oft he offendeth? O cleanse thou me from my secret faults; and keep back thy Servant from presumptuous sins, lest they get the dominion

over

over my Soul; so shall I be innocent from the great offence.

The Collect.

ALmighty Lord, and everlasting God, Grant, I most humbly beseech thee, to thy distressed Servant, Pardon and Peace; and vouchsafe to direct, sanctify, and govern both my heart and body in the ways of thy Laws, and in the works of thy Commandments, that through thy most mighty protection, both here and ever, I may be preserv'd in body and soul, through our Lord and Saviour Jesus Christ, Amen.

To this I add the 38 *Psalm*, or the 51. or some other penitential; and after that the 22 *Psalm*.

Then follows the *Litany*, much agreeable to the former method.

LORD, let thy Ear be attentive to the Prayer of thy Servant, who desires to fear thy name.

O God the Father of our Lord Jesus Christ, and in him the Father of Mercies, have mercy upon me the most miserable of sinners.

O God the Son, the Redeemer of the World,

and

and the lover of Souls, have mercy upon me the most miserable of sinners.

O God the Holy Spirit of Peace and Love, the giver of every Grace and every good Gift, have mercy upon me the most miserable of sinners.

O Holy, Powerful, and Compassionate Trinity, three persons and one God, have mercy upon me the most miserable of sinners.

O Lamb of God, that takest away the sins of the world, have mercy upon me.

O Lamb of God, that takest away the sins of the world, grant me thy Peace.

Lord hear, Lord forgive, hearken, O Lord, and do, and defer not for thine own sake, O Lord our God.

From polluting the robes of my Baptisme, and making new leagues with Satan; from a feigned sorrow, and an outside repentance,

Good Lord deliver me.

From sin and shame, from the paths of folly and destruction, from great boasting and little performance, and from a vain and empty frame of mind, from sloath and idleness, and the neglect of my best concerns,

Good Lord deliver me.

From Self-Love, and love of the World, from being busy about nothing, and slighting the thoughts of Eternity; from deferring my repen-

repentance, and putting off my accounts to the day of my death,

Good Lord deliver me.

From sins of Ignorance, and sins of Malice, from impatience under reproof, and the eagerness of an angry Mind, from sensual and polluted Fancies, from the Spectres of the Night, and unbecoming Dreams,

Good Lord deliver me.

From being ingaged in the pursuits of a proud and perverse Generation, and from the World, that lies in wickedness,

Good Lord deliver me.

From disbelief of the Mysteries of Religion, and walking contrary to my Profession; from calling God Father, and yet obeying the Devil and from praying to him with my Lips, when my Heart is far from him,

Good Lord deliver me.

From a fondness for secular Wisdom and Learning, and the neglect of the Word; from hearkening to the Suggestions of Satan, and slighting the Counsels of the blessed Spirit; from vain and inconsiderate Talk, and rash Resolutions,

Good Lord deliver me.

From Atheism and Impiety, from worshipping any thing in my mind, or practices in Opposition

position to my Maker, and from all Hypocrisie and Superstition,

Good Lord deliver me.

From taking thy Name in Vain, by Oaths, or Blasphemy, by idle and rash Talk, and Curses, and from slighting thy Temple and Service, thy Day and Ordinances,

Good Lord deliver me.

From disobedience to my Superiors, and neglect of my Parents; from Envy, Hatred and Malice, from evil Speaking and Slandering, Clamor and Reviling, and from Blood and Murther, and all Revenge,

Good Lord deliver me.

From unchast and wanton Thoughts, from leud and intemperate Discourses, from a lustful Eye, and all sort of carnal Pollutions,

Good Lord deliver me.

From pride and vain Glory, from lying and false Witness, from Slandering and Perjury, from Covetousness and Ambition, and from being discontented at my present Condition; from all evil Thoughts, and a vain Conversation,

Good Lord deliver me.

From having my Portion in this Life, and an uninterrupted Felicity; from Anger and Provocations to Uncharitableness; from nauseating

seating the means of Salvation, and from a hardned Heart,

Good Lord deliver me.

From a polluted mind, and a love of Dissention; from forsaking thy Interest, to maintain my own, and from following a multitude to do evil,

Good Lord deliver me.

From neglecting thy Holy Table, and slighting the invitation of my Saviour, from a want of due preparation, and from eating and drinking damnation to my self,

Good Lord deliver me.

From the snare of a slanderous tongue, and the lips that speak lies, from the malice of hypocrites, from the rage and fury of Zealots, and from the cunning and power of Satan,

Good Lord deliver me.

From the follies of my youth, and the sins of my riper years, from the sins which I have committed my self, and those which I have encouraged others to commit; from the defilements of my Body, and the pollutions of my Soul,

Good Lord deliver me.

From my secret and open sins, from what I have done to please my self, and what I have done to please others; from the sins which I remember,

remember, and those which I have forgotten,

Good Lord deliver me.

* Here the penitent may reckon the particular sins he hath committed.

From those sins * *to which temper, and inclination, use and custome, and evil company have addicted me,*

Good Lord deliver me.

From the evil both of vice and punishment, from the lashes of Conscience and a distracted mind, and from a sudden, painful and unexpected death; from a place on the left hand, and a portion among the Goats; from the chains of darkness and the bottomless pit,

Good Lord deliver me.

By thy unspeakable generation as God, and thy wonderful birth as Man, by thy circumcision, and acceptance of the adorations of the wise men, the first fruits of the Gentiles,

Good Lord deliver me.

By thy wisdom in baffling the Scribes and Pharisees, by thy humility in stooping to a mean condition, and by thy obedience to thy Parents,

Good Lord deliver me.

By thy Baptisme, forty days Fast, and victory over the Devil in the Wilderness; by thy surprizing but useful Miracles; by thy plain,

but

but convincing Discourses, and by thy winning and exemplary Conversation,

Good Lord deliver me.

By the wonderful and mysterious representation of thy bloody passion in the blessed Eucharist, and by thy unexpressible love to thy Church, by thy bitter Agony, thy wondrous Sweat, and fervent Prayers in the Garden,

Good Lord deliver me.

By the variety of thy sufferings which are recorded, and by thy unknown pangs and tortures which we cannot describe, and by thy strong crying and tears when thou prayedst for thine enemies,

Good Lord deliver me.

By thy mercy to dye for us, thy power to rise again, and thy compassion to intercede for us, and to be our Advocate, and by whatever else is dear to thee, and of use to the world,

Good Lord deliver me.

In the days of my prosperity, and in the times of suffering, in the troubles of my mind, and the weakness of my body, in the hour of my death, and in the terrible day of thy coming to judgement,

Good Lord deliver me.

Jesu Master, thou Son of David, *have mercy on me:*

That it may please thee to illuminate thy Holy

Holy Church with the spirit of truth, amity and concord, that all that are called Christians may be united in one holy Faith, and may retain the unity of the spirit in the bond of peace, and in righteousness of life,

I beseech thee to hear me good Lord.

That it may please thee to bless and defend our gracious Soveraign from all his enemies separately and conjunctly, that his days may be many, his Reign prosperous, and his end everlasting Life,

I beseech thee to hear me good Lord.

That the Royal Family may be happy in thy service, the Clergy honoured with thy protection, the Nobility guided by thy Holy Spirit, the Gentry Firm and Loyal, and the Commons of the Realm humble and obedient,

I beseech thee *&c.*

That all men may be saved, Hereticks made Converts to Truth, Schismaticks to Peace, Rebels to Loyalty, and Jews, Mahometans *and Infidels, become Disciples to the Son of God,*

I beseech thee *&c.*

That Widows may be protected, and Orphans provided for; the sick healed, the oppreſt defended, the naked cloathed, the hungry fed, the ignorant instructed, the refractory reclaimed, and that all Prisoners, and whoever

ever is appointed to dye, may taste of thy Fatherly pity,

I beseech thee *&c.*

That it may please thee to succour and ease all that labour under the weight of an evil and disturbed Conscience, and to give the rewards of Martyrdome to those who suffer for a good one,

I beseech thee *&c.*

That it may please thee to pardon and amend all mine enemies, and teach me not only to forgive, but to forget injuries,

I beseech thee *&c.*

That it may please thee to give me, and all thy Servants, true quiet and liberty, and protection from sin and wickedness all the days of our lives,

I beseech thee *&c.*

That an Angel of Peace, a faithful guide, may be the Guardian both of my Soul and Body,

I beseech thee *&c.*

That my past sins may be intirely forgiven, and the rest of my life spent in the works of repentance,

I beseech thee *&c.*

That the end of my life may be Christian, without pain, and without shame, if thou seest fit; and that I may be able to render a

good

good account, when I shall stand before thy dreadful Tribunal,

I beseech thee to hear me good Lord.

From mine enemies defend me, O Christ.
Graciously look upon my afflictions.
Pitifully behold the sorrows of my heart.
Favourably with mercy hear my Prayers.
Mercifully forgive the sins of thy Servant.
O *Son of* David, *have mercy upon me.*
Both now and ever, vouchsafe to hear me, O Christ.
Graciously hear me, O Christ; graciously hear me, O Lord Christ.
O Lord, let thy mercy be shewed upon me.
As I do put my trust in thee.

Pardon, O Lord, the guilt of my sins, remove the punishment, and wash out the pollutions; keep me from the shame, and the suffering due to them, and rescue me from the dominion of Satan, the tyranny of my own Lusts, and from everlasting destruction, Amen.

Bp. Andrews B*Lessed Jesu, Interpose between God and my Soul, thy Priesthood and Sacrifice; between my self and Satan, thy Kingdom and Conquest; between my Soul and my Sins, thy Innocency; between*

between my Soul and my Concupiscence, thy Charity; between my Soul and the punishments due to a Sinner, thy Passion, and the satisfaction of thy Blood; between my Soul, and my Conscience, and God's Tribunal, thy Advocateship; between my Soul and its want of Righteousness, thy absolute and complete Obedience; between my Soul and its want of desert, thy alsufficient Merits; between my Soul and its want of fervour in Devotion, thy Intercession; between my Soul and its want of sorrow and repentance, thy Agony and bloody Sweat; for what thou did'st, and what thou suffered'st, O my dearest Saviour, O my best of Masters, was done, and suffered in my stead, and for my benefit, Amen.

Id. *LET the Soul of Christ sanctify me; the Body of Christ strengthen me; the Blood of Christ redeem me, the Water that came out of his side cleanse me; the Stripes of Christ heal me; the Sweat of Christ refresh me; the Wounds of Christ save me; the Poverty of Christ enrich me; and the Sufferings of Christ preserve me from eternal damnation,* Amen.

Bp. Taylor. *GIve me the beauties of Wisdom, the brightness of Chastity, the health of Temperance, the peace of*

Meek

Meek persons, and the reputation and joy of the Charitable, Amen.

A Collect for the Assistance of the Holy Spirit.

O *God, who knowest that we are set in the midst of so many and great dangers, that the Temptations of Satan are very prevalent, the vanities of the World very deceitful, and our own corruptions very strong; help and assist me, and all thy servants with the succours of thy holy spirit; Give me the spirit of Truth, of Wisdome and Understanding, to keep me from all error and infidelity; the spirit of Counsel to guide me in all difficulties; the spirit of Might and Power to preserve me from all Apostacy; the spirit of knowledge and of the fear of the Lord, to keep me from all sin and wickedness; Let the Holy-Ghost be my comforter in my distresses, the assistant of my devotion, the quieter of my conscience, and let it bear witness with my spirit, that I am one of the Sons of God; that neither the wiles nor frowns of the Devil, the fears of suffering, or the hopes of wealth and honour may sway me to neglect my duty; but that I may continue thine for ever, and that thou mayst be my protector and guide, my friend*

and

and advocate now, and in the agonies of death, and at the day of judgement, Amen.

OUR *Father, which art in Heaven,* &c.

MAY *the Power of God the Father protect me, the Wisdom of God the Son inlighten me; the operations and assistances of the holy Spirit quicken me; and may the holy Trinity keep me under the shadow of their wings till I come to the palace of Glory,* Amen. Amen.

The Epistle. *Heb.* 12. 1.

WHerefore *seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our Faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God; for consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.*

The

The Gospel. *Luke* 22. 41.

AND being withdrawn from them about a stones cast, he kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.

The MEDITATION.

THO every thing that is good and virtuous hath its attractives, yet when virtue is attended with power, it is in its exaltation, and makes as many Votaries as it hath spectators, and every one looks on it with admiration and surprize, and addresses to it with resolutions, either to become good, or to beg its protection from evil, because Piety so assisted proves a great exemplar, and a puissant shelter. And such was the holy *Jesus*, who was wonderful in all his atchievements; for nothing less than unspotted Innocence and Omnipotence

potence conjoin'd, could furnish the World with a Saviour. The whole Life of *Jesus* was a miracle of Love and Compassion, and the attempts of the Patriarchs appear mean and inconsiderable, when compared with the transcendent performances of the Son of God; for if to consult the wants of mankind, and to relieve them; if curing their Bodies, and instructing their Souls; if feeding them with temporal food, and giving them the Bread of Heaven be demonstrations of a large and a divine Soul, then that title is peculiarly to be ascribed to the Redeemer of the world, whose actions were one continued series of benefits and mercies. I will therefore love the examples of good men, but I will admire and adore *Jesus*; I will make reflections on their excellent lives; but I must fix my thoughts on the conversation of my Saviour, who, when he requires my adverting to his Pattern and his Laws, enjoins me to look off from all other objects, and to settle my eyes on him who loved me, and bought me with his own most precious blood; for they are but a cloud of witnesses, but *Jesus* is the Sun of Righteousness; and as when the Sun arises, the little handful of Clouds, and dusky vapours dwindle

and vanish; so when the glorious God appears in competition, he eclipses all humane perfections: For that which sustained the great Apostle when he was ready to be poured out as a drink-offering for the truth of the Gospel, and what excited other Divine Men to such extraordinary undertakings, was nothing but the remembrance of the Great Captain of our Salvation, who led the Van of the Noble Army of Martyrs; together with the powers of that Grace which he endowed them with, and the Crown that he held out to them from Heaven. What could discourage or affright those who saw the Son of God engaged by no necessity, but acted only by his disinterested love, so freely to undertake, submit to, and glory in the Cross and the Purple-robe, in the Gall and the Vinegar, in the Scoffs and Crown of Thorns, and at last make a triumphant Stage of his Cross? Who can forbear dying for such a Saviour, who so freely lay'd down his life for us? The distant prospect of a *Messias* to come, inflamed the Patriarchs, gave them life, and inspired them with vigour *to subdue Kingdoms, to work Righteousness, to stop the mouths of Lyons, to quench the violence of the Fire, to*

2 *Tim.* 4. 6.

escape

escape the edge of the Sword; when tortured, not to accept of deliverance; to be content to be Stoned, to be Sawn asunder, to be slain with the Sword, to wander about in Sheep-skins and Goat-skins, being destitute, afflicted, tormented, that they might obtain a better resurrection in him, who is the first fruits from the dead. And so did their Successors demean themselves, who saw Christ, and acknowledg'd him come in the flesh; they willingly chose to *hunger and thirst, to be naked, and buffeted, and to have no certain dwelling place; to be persecuted, defamed, and accounted the off-scowring of the World*; in fine, to be made like their Master, a Spectacle to the World, to Angels, and to Men.

Blessed *Jesu*, these are patterns of courage and love to God that I am amazed at, and am afraid I want courage to imitate; but, Lord, by the help of thy Grace I will endeavour to make my zeal as ardent and as acceptable as theirs; and whereas thou hast hitherto given me my lot in thy Church at such a time, when Peace is an attendant on Religion (and may God of his Mercy long continue it) I will be a Martyr in that way, which thou art better pleased with (because I may give my body to be burnt, and not be a Martyr) I will make an obla-

tion to thee of my ſelf, I will ſacrifice my paſſions, and mortify my members that are on the earth, and will lay aſide every weight, and the ſin that doth ſo eaſily beſet me, that I may run with patience the race that is ſet before me. (For when I crucify the old Man, and abandon the paths of diſobedience, then only am I truly to be ſaid to follow *Jeſus*) And if providence think fit ſo to order it, and my bleſſed Saviour enable me, I will dye for his intereſts, and ſeal my vows with my blood; for what ſhould hinder but that I ſhould exert the ſame reſolution that was the glory of the Primitive Ages? Do not I look for the ſame reward? am I not a member of the ſame Church, and a Diſciple to the ſame Saviour? Their zeal and patience, their chearfulneſs and contempt of the World, their fortitude and conſtancy made it appear, that they put an eſtimate on nothing but the Service of God, and the concerns of Eternity; and why ſhould not I, as they did, look ſtedfaſtly upon *Jeſus*, for he is the author and finiſher of our Faith, the ſole inſtitutor of our Religion, who for the joy that ſhould accrue to him in the redemption of a ruined World from Sin, and Death, and Hell, in the glorification of his Body, and the

eſtabliſhment

establishment of his Empire over all the Sons of Men, was content to be made vile and of no reputation, to endure the Cross, and to despise the shame, and to submit to all the sufferings and indignities, that either his Father's anger, or Satan's malice, or the witty and inventive cruelty of sinful men could inflict upon him; for what could be greater than the Cross and the shame, but the courage that underwent them, and the Love of *Jesus* which was stronger than death?

Luke 12. 20. *I have a Baptism*, says *Jesus*, *to be baptized with*; and *I am streightned*, and in pain, *till it be accomplish'd*: I am under great struglings, death looks formidable to the eyes of nature, and that makes me wish the Cup may pass from me; but my love makes me resolve to drink it, and to wish it were accomplish'd. There is a warm conflict between my resolutions to redeem the World, and my humane infirmities: between my love to men, and my natural desires of self-preservation. And why (if a poor despicable sinner may expostulate with his Maker) why these struglings a few days before thy apprehension? Was not thy whole Life one continued act of Martyrdom? Was not the Tragedy

begun at *Bethlehem*, tho the last scene was acted on Mount *Calvary*? Was not this bloody Baptism administred to thee in thy Infancy; and did not thy Crucifixion begin in thy Cradle? was not thy Circumcision the morning-sacrifice? and was not the completory oblation made in that dismal evening in which thou wert Crucified? for tho thou wentest not into thy Grave till about the Thirty fourth year of thy Age, yet thou didst dye dayly, and thine agonies were commensurate to thy Life; they begun the first hour thou saweſt the light in the Stable, and they lasted to the moment in which thou gavest up the ghost at *Golgotha*: every day was a *Good-Friday*, a day of sorrow and sufferings. Only herein lies the difference, under all his antecedent sufferings, the Life of the Son of God was still preserved, but at his apprehension that also was to be sacrificed, and he who was only sprinkled with blood at his Circumcision, was now to be truly baptized and drench'd in it on his Cross: but this *Cross he endured*, and the appendent *shame he despised*; under which terms are included all his sufferings, the torment and the ignominy of his exinanition.

If

If the torment that he endured be considered, his pains were acute, and to any but *Jesus* insufferable; the uneasiness of his poor estate, the trouble of having no house or shelter, and the many attempts upon his Life, were but the prologue to the fatal scenes which begun in the Garden; every circumstance of that Agony is productive of wonder; 'Twas in a cold night, when the High-priest's Servants could not be without a fire within doors, while he was abroad in the cold Air, and lay prostrate on the cold Earth; where being alone, no violence, but what proceeded from his love, could be offered him; and yet there he Sweat, till that Sweat was Blood, and that not a faint Sweat of a few thin drops rarified and spirituous, but great drops, congealed lumps and gobbets of blood, and those in so great a quantity, that they went through cloaths and all, and ran in a great stream to the ground, till the Garden was the fittest place about *Jerusalem* to be called *the Field of Blood.* Immediately after this, he was dragg'd by the rude and incensed multitude into the City, and there hurried up and down to all the Judicatories in it; he was buffeted and scourg'd, the Plowers plowed long furrows on his back; he was

Crown'd with Thorns, and loaden with his Croſs, having been condemned by clamour and importunity, by reſtleſs and unſatisfied malice, when *Pilate* his proper Judge had confeſt him Innocent. To his Croſs, both his hands and feet, which by reaſon of their being full of Nerves are the moſt ſenſible parts of the Body, were faſtened, being pierc'd through with ſharp Nails; the whole weight of his Body, ſtretch'd out as on a Rack, reſting on his expanded Hands; there he languiſhed under an inſufferable thirſt, occaſioned by his being ſo violently tranſported from place to place, by his cruel Agony in the Garden, by his loſs of ſo much Blood in that Sweat, in his ſcourging, in his being Crown'd with Thorns, and nailed to his Croſs, to which both his hands and feet were faſtened that he could no way relieve himſelf; he was expoſed to the Sun and the Wind, which ſearch'd his wounds, and made his pains more grievous; his Mother and his beloved Diſciple were ſtanding by his Croſs in the poſture of perſons diſtracted by their ſorrows, and this increaſed his torment, not only as they were his near Relations, but as they repreſented his Widowed and diſconſolate Church.

And

And when it might have been expected that his Soul ſhould have received comfort, while his body was on this rack, this was ſo far from being the portion of *Jeſus*, that his Soul felt more fearful convulſions, than his tortured Body when all his bones were out of joint; all the anger of God was upon him at once; now was the Curtain drawn between the rational faculties of his Soul, and God, (whereas before there was only a skreen between his ſenſitive faculties and his Father) now was the beatifical Union ſuſpended, and his God had forſaken him when he ſtood in moſt need; and when he cryed aloud to his Father for help, the rude Soldiers ſtudy to encreaſe his ſorrows, they give him Vinegar to drink, which was proper to ſtop his bleeding, and to lengthen his life and torments; and that Vinegar mingled with the bitter juice of Hyſſop, to make the draught more irkſome and unpalatable, (unleſs we may believe a modern ‖ *Critick*, That they gave him the Vinegar on a Spunge of the coarſeſt Wooll, to do him the greater diſhonour). Almoſt a whole day and night was he under continued tortures, from his entry into the

‖ *Heinſ. Ariſt. in Jo.* 19 29. Οἰ σύπῳ.

Garden, to his yielding up the ghoſt, whereof ſix whole hours he was hanging on the Croſs; and then he died while his Spirit was whole within him; (and while being in the vigour of his youth, his heart within him was like melting wax) for in the heighth of all his acute pains he cried with a loud voice, and yielded up the ghoſt: his Body being more ſenſible of pain than uſually malefactors are; for he had a beautiful ſhape, and was of a fine and pure make, and of a delicate conſtitution, born of a Virgin, not ſubject to, and ſo never harraſt with diſeaſes; and the pains of his Soul bore proportion to his bodily ſufferings, for he well knew how grievous and inſupportable the anger of God is, which we are inſenſible of; he dreaded the burthen of thoſe ſins which we delight in, and the ſeverity of thoſe puniſhments which we deride; his notions of things were clear, his apprehenſion quick, and the bent of his mind moſt ſtrongly inclinable to pity and compaſſion. Thus were his ſorrows augmented, and his ſufferings made intollerable, while the rigour of his enemies left no ſound part in him; for he ſuffered in his Soul in his bitter Agony; in his whole Body in his Sweat; his

Head

Head was crowned with Thorns: his Eyes were a fountain of tears: his Ears inured to mockings: his Palate disgusted with the Vinegar, and the Wine mixt with Myrrh: his Face spit upon: his Neck and Shoulders loaden with the burthen of a heavy Cross: his Back and Sides scourged: his Heart pierc'd with the Spear: his Hands and Feet nailed to the accursed Tree: his Flesh torn, and his Blood spilt: that he might most justly exclaim, *I am the man that hath seen affliction by the Rod of God's Wrath: Is it nothing to you, all ye that pass by? Behold, and see, was there ever sorrow like my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger?* Nor were these all his sufferings, for the consideration and foresight, that all these mercies should be bestowed on an ingrateful and rebellious World, the greatest part of which would be hypocrites and unbelievers, would trample on his Blood, as an unholy and profane thing, and would frustrate the end of his death, and the designs of his mercy; this doubtless made his sorrows exquisite, and so transcendent, as nothing could parallel but his Love and his Patience.

Here

Here the devout Christian may put a stop to his Meditations for a while, and subjoin this

COLLECT.

O *Lord, who wert pleased in the fulness of time to send thine only begotten Son into the World, made of a Woman, made under the Law, that he might become a curse for us, and reconcile the World unto thee our Father, by his bitter Agony and cruel Death; and who hast assured us, that thou scourgest every son whom thou receivest; grant that I may be conformable to the image of thy beloved Son and our dearest Saviour; that his sufferings may be the propitiation for my sins, his Blood may cleanse my Soul, and I may have life through him; and grant, that as Jesus offered up himself to thy justice, so I may offer my self and all my enjoyments a Sacrifice of praise for the Mercies of God the Father, Son and Holy-Ghost, now, and for evermore,* Amen.

After which, the devout Christian, at what time his strength and occasions will best permit, may continue his Meditation.

Pro-

Proportionate to the torments which *Jesus* endured, was his shame and ignominy, than which nothing is more insufferable to an ingenuous nature. His birth was mean, his Mother a poor Virgin, he was born in a Stable, and Cradled in a Manger; he was brought up at the mean and laborious Trade of his reputed Father *Joseph*; his many Journies were performed on foot; he had no setled habitation, and very few Friends, and those poor, ignorant and contemptible *Galilean* Fishermen, whose very Country was ominous; and at his last essay was he not apprehended as a vile malefactor, and that not by a party of men of Honour, not by the Guards of the Captain of the Temple, or the *Roman* Governor, but by the Rabble, the meanest of the people tumultuously gathered together, arm'd with Clubs and Swords, the hasty weapons their fury could lay hold on. He was treated as a publick Nusance, tho as free from sin as truth and innocence could make him; drag'd from the Garden to the Palace of *Annas*, thence to the House of *Caiaphas*, and thence to *Pontius Pilate*, who sent him to *Herod*: *Herod* used him with all sort of scorn, clad him in Mock-purple, and remanded him to the *Roman Procurator*, where the

the Soldiers and common people ſpit on him, blinded him, ſmote him, and ironically bid him prophecy who did it; he was whipt like a ſlave, while the multitude in their eſteem, preſer to him *Barabbas*, a Traytor, a Thief, a Murtherer, a Captain to thoſe ſeditious perſons with whom he made his inſurrection, one publickly and notoriouſly guilty of the crimes laid to his charge, and look'd on as a pernicious wretch, and one of the peſts of the Kingdom.

And when he was thus cover'd with blood and ſweat, with ſtripes and the marks of cruelty, with an uneaſie Crown, and ridiculous purple, he was brought out and expoſed to publick view; he was crucified (a death by which none but ſlaves and the vileſt malefactors were puniſht) and that naked, no regard being had to modeſty or the rules of decency; and in the midſt of the Thieves, as the worſt of all the malefactors. The High-prieſts mock'd him, the common people ſhook their heads, his fellow ſufferers upbraided him, and all that paſt by did ſhoot out their Arrows, even bitter words; which affronts were not the Ephemerous product of ſudden fury, but the continuation of former injuries; for all

his

his life long he was censured; his poor parentage thrown in his Teeth, is not this the Carpenter? His Doctrine misrepresented, as if he spoke against *Moses* and the Temple, and introduc'd false Doctrine; his Miracles belied, as if he cast out Devils by compact with *Satan*; his conversation mistook, as if his innocent and necessary freedom were herding with the profligate, and making friendship with publicans and sinners. Nothing could be more temperate, and yet he is impeached of being a Glutton and a Drunkard; nothing more Chast, and yet he is affronted with the title of a companion of Harlots; no man more sedate and grave, and yet his nearest Relations say he is besides himself; nothing was more Loyal, and yet he is accused as an enemy to *Cæsar*; nothing more Pious, and yet he is condemn'd for Blasphemy: If he be benign and free in his converse, then he is popular and seditious; if retired, he hath a Devil; and let him cry down hypocrisy never so zealously, he is reputed an Impostor: Thus they affronted him in all his capacities. Was he designed our High-priest, to redeem the world by the sacrifice of himself? They mock him on the Cross with his Office, *If thou be the Son of God,*

save

ſave thy ſelf and us. Was he ſent to be the great Prophet, to declare the Will of God to mankind? They firſt blind, then ſmite him, and afterward bid him prophecy who ſtruck him. And had God deſign'd him to be a King? They cloath him in Purple, put on his Head a Crown of Thorns, and a Reed in his right hand inſtead of a Scepter. Such was the ill entertainment the holy *Jeſus* found; ſuch the rudeneſs of men to their greateſt benefactor, that he, that came into the World only to do good, was above all others in it worſt treated. All which indignities could not but ſit more uneaſily upon an innocent perſon, than they would have done on a hardy criminal, who uſually takes ſhelter in impudence. And to make the ſhame exquiſite, remember, O my Soul, that this Son of Man was at the ſame time the Son of God.

When therefore I repreſent to my ſelf my bleeding Saviour nailed to the accurſed Tree, and view the ſadneſs of his countenance disfigured with his Sweat, his Blood, and his Tears; when I look upon his wounded ſide, his hands and feet pierc'd, his head crown'd with Thorns, Is not this ſight enough to ſtrike me dumb? enough to ſtrike me dead? when I conſider that

my

my sins have wounded him, and were more troublesom than his adversaries malice? Shall the *Jews* be up at midnight to apprehend him, and shall I not break my sleep to serve him? shall the sinner take more pains to be damn'd, than I to work out my salvation with fear and trembling?

What shall I first admire in thee, O my dying Redeemer! for thou art all wonderful. I admire thy willingness to submit, for no compulsion could force thee to bear the weight of thy Father's anger; it is indisputably true, that *Jesus* could fall by no hand but his own; and that his Love had slain him, before the Spear pierc'd his side; and if we may believe the Vision in St. *Dennis*, thou art ready yet to come down again, and to dye anew, were it any way conducive to the salvation of mankind? I admire the miraculousness of the contrivance, That he, who grasps the World in his fist, should be confined to a Cradle; and he, who sustains Angels, should suck the Breasts of a Virgin! that Vigour it self should languish, Eternity become mortal, that Life should give up the ghost, and God be crucified, and the same person at the same time in Hell and in Paradise! I admire the intireness of his resignation, who without

out any articles or capitulation, gave himself up to the managery and conduct of his Father, submitting the habit and the acts of his Will to God, and resolving to obey in whatever manner he should require. Nor can I forbear admiring and celebrating the earnestness of his Love, who was in great distress till he had paid our ransom; but I cannot avoid particular reflections on the advantages of his being crucified publickly, that the matter of fact might be undeniable, and that the Apostles might have no cause to be ashamed of their Doctrine, or the World of their Faith, nor both of their Saviour. What a pattern of resignation and submission, of meekness, and patience, of compassion, and love to the worst of enemies had the Christian world been deprived of, if our bessed Saviour had suffered in a Corner, or been strangled in a Prison? It was out of design to make his virtues as well as his sufferings illustrious, that he chose to suffer at *Jerusalem* the Metropolis of the Country, and at the Passover, when all the Nation were come up to the holy City. Let therefore the Cross of Christ be to the *Jews* an offence and scandal (who expect to share with the *Messia* in the grandeur of a secular Kingdom)

dom) and let it be to the *Greeks* foolishness (who relish no notions, but what comport with their ease and profit, and think it madness to slight present miseries, and stand in awe of future sufferings) I will look upon it as the greatest instance of the Divine Wisdom and Goodness, that God was pleased to teach his Son Obedience, and to make the world happy by the things which he suffered. And am I not indispensibly obliged to follow this pattern, and to imitate this my best Friend? Can I be ashamed of a naked crucified Saviour, who, when he was stript of his Garments, was covered with a robe of honour purpled in his own blood? And should it not be my greatest honour to be conform'd to the Image of his sufferings? Hath *Jesus* carried with him, not only our humane nature, but the marks of his wounds that were given him on Earth, into that Heaven which he opened unto all believers; and do I not long to go to that my greatest benefactor, into that Heaven which his wounds have purchas'd? And am I not redeemed from my former vain conversation by the Blood of God? And shall I continue in sin, because Grace hath abounded, or dare to damn that Soul for which

which Christ died? No, I will endure the contradiction of sinners, and I will resist, if God see fit, unto blood; *Jesus* shall be my darling, and I will love him as I love my life and Heaven.

The Collect.

BLessed Saviour, who for our sakes wert cloathed with ignominy and dishonour, and didst patiently digest all the injuries and affronts, which thy malicious enemies could put upon thee; enable me also to endure the Cross, and to despise the shame, and to rejoice when thou shalt count me worthy to suffer for thy name. Let my sins no longer dishonour thy Religion, and bring discredit to my dear Master, but enable me to live to thy glory, O my crucified Redeemer; that when I come to dye, I may share in thy triumphs world without end, Amen.

The Anthem.

An ALTAR.

GReat and good Saviour, could my frozen heart Melt into tears equal to thy desert, Nature,

Nature, and all its mournful sons I'd call
T'attend and grieve at th' wondrous funeral.
So when, dear Jesu, *thou didst dye.*
The Earth groan'd sadly, Heav'n did cry;
The Sun retir'd as one agast,
To see th' Almighty breathe his last;
And the fam'd Temple's basis shook,
When God, who dwelt there, it forsook;
While men more hardned, and more rude
Than those Pillars, senseless stood,
As they unconcern'd had been
At the cruel frightful scene;
Astonish'd at their scorn, I raise
This Altar to my Saviour's praise,
Cever'd with wounded Loves, and bleeding (Hearts,
For who can live i'th' World, when God de- (parts?
Accept the Votary, and th' Inscription hallow,
And teach the Priest the great Exemplar still (to follow.

EASTER-EVE.

AS the solemn Festival of *Easter* drew nearer, the Antients bound themselves to stricter observances, enlarging their

their Fasts, encreasing their Devotions, and doubling their preparations for the approaching Christian Passover (because nothing but perseverance gives a title to a Crown of Glory; and the end of all labour and industry, Prayers and Fastings, Alms and Discipline, is only to enable the devout Christian to bring a pure Conscience, and void of offence, to the participation of the benefits of the Lord's-Table) and for this reason *Easter-eve*, even in those Churches, where the *Saturday* was admitted to an equal honour with the *Lord's-day*, & always celebrated as a Festival; was made a day of the strictest abstinence and mortification. It is called the *Great Saturday* in the account of * S. *Polycarp*'s Martyrdom (and it could not but be a great encouragement to that good Bishop to dye cheerfully at the same time when his Master did, that he might, from the place of Execution, go to Heaven, to keep the Feast of *Easter* for ever) it is also called the *holy Saturday, the Paschal Vigil, the Holy Night, whose obscurity is illuminated with a glorious light* (the devout people watching and praying all night, and singing Hymns unto God, nay, those who seldom else came to Church,

* *P.* 19. *V Const. App. l.* 8. *c.* 33.

Church, * now were compelled by shame and interest to Fast and Pray, the House of God being filled with Torches and lights, and sometimes the Streets of the City so adorn'd, in expectation of the joyful morning of Christ's Resurrection) it was also stiled the ‡ *Angelical night*, in which the Evil Angels tremble, their kingdom being destroyed, and the Good Angels rejoice that the World is redeemed; for now were the holy Quire busy to attend the Sepulchre, and to give the Disciples the blessed news of their Saviour's Resurrection. This day, some Fathers assure us, Christ went down into Hell, dismantled its fortifications, and by his presence made that miserable dungeon Heaven; for whereever *Jesus* is, there is Heaven. All the day was a strict Fast, and all the night a Vigil, at least till midnight †(the Congregation not being dismist till then) it being the Tradition of the Church, That our Saviour rose a little after midnight, but in the

* *Eus. devit. Const. l.* 4. *c.* 22. *p.* 536. *Chrys. to.* 5. *p.* 541. *& to.* 7. *p.* 156. *Gr. Naz. Orat.* 42 *p.* 676.

‡ *Pallad. vit. Chrys. p.* 85.

† *Hier. in Matt. c.* 25.

the *East*, till the *Cock-crowing; the time being spent, say the *Apostolical Constitutions*, in watching, prayers and supplications, in reading the Law and the Prophets, in expounding the Holy Scriptures, and in Baptizing the *Catechumens*, and therefore it ‡ is called *the All-night Vigil of the great Feast*, and *the great watching before the Christian Passover*. In the *Latin* Church ‖ on this day the Water for the Font is blest, and reserved for the use of the persons to be Baptized the year following, which Custom is a shadow of the Ancient usage; for on *Easter-Eve* were the *Catechumens* Baptized ∴ by the Bishop himself, if present, and able to do the Office; for no Presbyter, or Deacon, without his leave durst do it; for the Church had select times for the Baptizing of adult Converts (Children being baptized at all times) of which *Easter* was the chiefest; for which reason the number of the Candidates for that initiatory Sacrament in the greater Churches, was very large,

* *Const. App. l.* 5. *c.* 14,17,18. *Dionys. Alex. Ep. Basil.*

‡ *Euseb. Hist. l.* 2. *c.* 17. & *l.* 6. *c.* 9.

‖ *Rupert. de Divin. offic. c.* 35. *alii.*

∴ *Chrys. to.* 5. *p.* 585.

large,* Three Thousand being made Christians at *Constantinople* on this day: * the Bishop in some Churches of the *West*, (at *Millian*I conjecture, for at *Rome* the practise was otherwise) immediately after his conferring the Sacrament of Baptism, using to wash the feet of those whom he had newly made Christians. * In the *Greek* Church through the *Sundays* of *Lent*, they use the Liturgy of St *Basil*, and on *Thursday* and *Saturday* in the *Holy Week*, which being longer than St *Chrysostom*'s, is esteemed fitter for the times of Fasting, but on the other days of *Lent*, ‡ except *Saturdays*, and the Feast of the *Annunciation*, they use the Liturgy of the *Presanctificata*; So mindful are they to suit all their Offices to the designs of Religion, and the promoting of Mortification, and true Contrition.

* Pallad. *vit.* Chrys. *p.* 86

* Ambros. *de Sacramen. li* 3. *cap.* 1.

* Smith *of the Gr. Ch. p.* 124, 125.

‡ *Conc. Trul. can.* 52.

The Epistle. *Eccles.* 7. 3.

SOrrow is better than laughter, for by the sadness of the countenance the heart is made better; the heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth: it is better to hear the rebuke of the wise, than for a man to hear the song of fools; for as the crackling of thorns under a pot, so is the laughter of the fool.

The Gospel. *Mat.* 9. 14.

THen came to him the Disciples of John, *saying, why do we and the* Pharisees *fast often, but thy Disciples fast not? And Jesus said unto them, can the children of the Bridechamber mourn, as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and then shall they fast. No man puts a piece of new cloath into an old garment; for that which is put in to fill it up, takes from the garment, and the rent is made worse. Neither do men put new wine into old bottles, else the bottles break, and the wine runs out, and the bottles perish; but they put new wine into new bottles, and both are preserved.*

The

The MEDITATION.

SAD and disconsolate must needs have been the state of the Infant Church, when its Tutor and Guardian was taken from it; nor could the Disciples but sit in darkness, and in the shadow of death, who were deprived of the light and warmth of the Sun of Righteousness; they had lost one Comforter, and had only the remote expectations of another; their Master had establish'd a Kingdom which they knew not what to make of; they could not apprehend how a Prince could make himself Glorious, and yet trample upon the Pomps and Vanities, the Crowns and Purple which this world adorns its Monarchs with; nor how he who had not so much as a House which he could call his own, could be Lord of the whole Earth; nor did they understand how this could be the *Messiah* who should redeem all *Israel*, who could not rescue himself from the Torture and Ignominy of the Cross; these were amazing Considerations, and such as filled their hearts full of sorrow; these thoughts con-

fin'd the Apoſtles, during the time that their Maſter lay in the Grave, to retirement and privacy, they ſighed and bewailed the loſs of their hopes, which they imagined were buried in the ſame Sepulcher with their Lord, paſt any poſſibility of a Reſurrection. As long as they expected to ſhare in the Grandeur of the *Meſſiah*, and under him to govern Principalities, how willingly did they follow him? but when they ſaw all thoſe ſatisfactions which they promis'd themſelves, vaniſh like the Idea's of a dream, ſorrow could not but fill their hearts: And is not this, O my ſoul, the general practiſe of Mankind? how fond are we of the Glories of Chriſt's Kingdom, but how weary of his Croſs? how ready to follow him to Mount *Tabor*, but how unwilling to accompany him to Mount *Calvary*? We run eagerly to the Plain to eat Bread multiplied by Miracle, but we dread the way that leads to the Mountain, where by day he preach'd his Excellent Sermons, and ſpent the whole Night in Prayers.

But is there not alſo, O my Soul, much to be ſaid in the behalf of theſe Apoſtles, which we can never plead to excuſe our own negligence? Their Maſter was now in the Grave, the work of their Redemption not

not yet perfected, and the Holy Spirit was not yet given, which alone could fill them with Knowledg and Fortitude; in such a distrest condition who can blame their fears and their cowardise? but as soon as ever they had seen the Lord return from the dead, and the Blessed Spirit had descended on them at *Pentecost*, their hearts were filled with joy and resolution, they then courted the dangers, which before they studiously shun'd; and with assurance accosted the *Sanhedrim*, from whom before they hid themselves; then they lookt upon the Chains which they wore for the sake of the Blessed *Jesus*, as Ornaments of their Hands and Legs; a Prison was a Palace to them, the Blood that followed their scourgings, the Purple which they wore, and the place of Execution a Room of State; the Cross was a Throne, and the Flames a Royal Chariot to convey them to Heaven. Arm'd with those assistances not only *Peter* and *Paul* smiled on Martyrdom, and were in love with dying, but even Women and Children, Persons of strong fears and weak powers, of violent Passions and shallow Reasons, went in such multitudes to the Tribunals to acknowledg themselves Christians, that they tired their Judges

with pronouncing Sentences of Death, and their Executioners with inflicting them: and what is it, O my Soul, that hinders thee from exerting the same Gallantry and Resolution? who besides all the assistances which they enjoyed, hast also the advantage of their Examples.

Often have I wondred how those Excellent Persons became such admirable Proficients in the school of the Son of God? How their Piety, their Charity, their Justice, and Sobriety, their Love of God, and love to Mankind could be so conspicuous in the eyes of their Heathen Adversaries, while they contended earnestly for the Faith, when nothing but Bonds, Imprisonment, and Death, nothing but Shame and Sufferings were their Portion? Whereas now, when the Christian Religion is countenanc'd and cherish'd by Authority, and the good things of this life are its reward as well as the joys of a better, we are more profane and irreligious, more unjust and uncharitable, more lustful and intemperate than the vilest Heathens: And perhaps this is not the worst reason that can be given of it, that in those days the greater part of Christians were converted after they came to years of discretion, when the Church required

required from them all sorts of testimonies of their vertue and their constancy before they were admitted into it; bringing them up, when *Catechumens*, under a severe Discipline, acquainting them with the strictness of the Laws of Religion, inuring them to Fastings and Abstinencies, to frequent Prayers, and frequent Watchings, and other such hardships; to a publick and solemn renouncing of their own lusts, and a generous contempt of the world; for by this means Religion was indeared to them, who before their admission to the priviledges of it, had conquer'd all their Passions, and were crucified to the World, and had upon the maturest deliberation chosen *Jesus* and the Cross, before the Honours, Wealth, and Voluptuousness of this life. Whereas now our admission is in our Infancy, when our sponsors promise of course for us, what we never care to make good: and we are admitted to the priviledges before we understand the duties of Christianity; so that we take up our Religion as we do our Cloaths, or our Customs, because they were the practices of our Fore-fathers, and are the garb of the present time: And perhaps it is also considerable, that prosperity often cheats us, when we are proof a-

gainſt all the temptations of adverſity; worldly eaſe ſoftens us, while a ſtate of affliction and trouble becomes a great benefit. And ſo in truth is it, a Chriſtian not deſerving his name, till he be a Convert from ſenſuality to a crucified Saviour: So when the Sons of *Zebedee* coveted places of Truſt and Honour in an imaginary Monarchy, our Bleſſed Redeemer told them, that the preferments of his Court did not conſiſt in ſitting at his Right and left Hand, but in drinking of his Cup, and being baptized with his Baptiſm. And when St. *Paul* was called to an Apoſtleſhip, the Lord told *Ananias* in a Viſion, that his Miſſion was not deſign'd to Triumph over the *Gentile* World, nor ſhould his Revelations diſcover to him, what Kingdoms he ſhould convert (tho that he did) but I will ſhow him, ſays God, what great things he muſt ſuffer for my Names ſake. And this that Apoſtle well underſtood; for when he reckons up the ſigns of an Apoſtle, he begins with his Patience under affliction, as if that generoſity of mind, that ſlighted the Tribulations attendant

Mat. 20. 21.

Acts 9. 16.

2 *Cor.* 12. 12.

tendant on the Gospel, was a more eminent and surer sign of his Apostleship than all his power of working Signs and Wonders, and mighty deeds: for to be afflicted was to be clad in the best Livery of the great Bishop and Shepherd of Souls. I will therefore resolve to imitate those admirable guides of the Church in their sorrow. I will lament the death of my Saviour, and hate my sins that crucified him. I will as they did, retire from the World and love it no longer, because it despised my dear Redeemer: And I will also imitate them in their Patience and their Courage. I will endure all things for the sake of my friend, who died for me; and nothing shall fright me from following the pattern, and treading in the steps of his first and best servants.

The Collect.

ALmighty and Immortal Saviour, who wert victorious in thy sufferings, and triumphant upon the Cross, and wert always present with thy Church either in thy Person, or by thy substitute, the Holy Ghost; keep and defend thy flock from all Heresie and Schism, from mistakes in matters of Faith, and all irregularities in practice, from desponding under

afflictions, and from carelessness in prosperity. Arm all thy servants with an invincible courage and resolution to live and dye thine: let the consideration of thy Passion engage us to bewail our Transgressions: but let the consideration of thy Resurrection defend us, that we may not sorrow as men without hope, but that we may pass the time of our sojourning here on Earth in fear, and finish it with joy, through thy Merits and Intercession, O our only Mediator and Advocate. Amen.

The Anthem.

The Descent into Hell.

A Dialogue between *Mary Magdalen*, at the Sepulcher, and an Angel.

I.

Magd. *APpear dear Jesus unto me,*
I love, I long for none but thee.
Whither is my Beloved gone,
And left me here sad and alone?
My soul breaths nothing else but sighs,
Since Jesus fell a Sacrifice.

Ang.

Ang. *Down to the Prison of the Fiends*
The dying Conqueror descends,
And o're those rebel spirits his Victories extends.

II.

With courage and resistless might
Alone he undertakes the fight,
Meets whole Legions and defies
Hells Guards, and her Auxiliaries,
Scales the Walls, and storms the (Gates,
Razes the Towers, revers'th mens (Fates;
And into the Dungeon Lucifer *precipitates.*

III.

Magd. *But tell me, Angel cloath'd with (light,*
Did not my Jesus *show his might,*
When upon the Cross he stood,
Like a Rock that brav'd a flood?
Did not his Patience and his Cries,
His Wounds, his Thirst and Ago- (nies,
Compleat his glorious Conquest, and our Sacri- (fice?

IV.

Ang. *'Twas done when Jesus bow'd his (head,*
And told the world 'twas finished,
Then

Then Satan was discomfited,
And all his baffled forces fled:
But he lest men might doubt his love
Or Victories, did the scene remove,
Pull'd Satan from his Throne, and from his
(Kingdom drove.

V.

Magd. *If so, what keeps my Jesus there?*
What stops th' Almighty Conqueror?
Thy Pupils do thy presence want
T' instruct the blind and ignorant,
To charm the froward, and defend
The weak who on thy Strength de-
(pend.
And guide poor wandring me unto my jour-
(neys end.
Appear, dear Jesu, unto me,
I love, I long for none but thee.

EASTER-DAY.

THO the Christian Church had many Festivals, yet some of them were days of greater Eminency than others, *Christmas*, *Easter*, and *Whitsuntide* being frequently called in the Writings of the Fathers by

by way of excellency, * *the Christian Solemnities*; because as the *Jews* were obliged three times a year on their three great Festivals of the *Passover*, *Pentecost*, and of the *Tabernacles*, to go up to *Jerusalem* to worship: So anciently, the body of the people of every Diocess met at those times at the Mother Church, where the Bishop Preach'd to them in person, and gave them the Holy Sacrament: And on those days, if the Church could not hold all the Communicants at once, the Offices were repeated, the Prayers renewed, and the Eucharist ‡ a second time consecrated and given. Now among these great days, *Easter-day* was the day on which the Son of God return'd from Hell, rose from the Grave, and being attended with his holy Angels, and the bodies of many just persons, who left their Tombs to accompany their Saviour, brought Life and Immortality to light. This was the day which the Lord made, in which all wise and devout persons do rejoice; and therefore without all doubt the Ancients, after their long Fasting till near

* Χαριστῶν πανηγύρεις.

‡ *Leo. M. Epist.* 71. *p.* 149.

near day-break, * retired home, laid aſide their Sackcloth and Aſhes, and other habits of mortification, and having waſhed and cloathed themſelves in their beſt apparel, came again early to Church, and ſang the praiſes of the Lord. And for this reaſon this Feaſt is called ‡ *The Paſchal joy*, or the *Paſchal ſolemnity of the Reſurrection*, ‖ *the bright and glorious day of Chriſt's riſing from the dead*, *the nobleſt of the Chriſtian ſolemnities*, o *the holy and venerable day that brought Life into the World*; *the holy Convention and Feſtival*, *the Queen of Feaſts*, *the Feſtival of Feſtivals*, *the great and holy Sunday*, *the day in which the hopes of Eternity were confirm'd to us*; and *the Great day*, *in which Salvation was given to the World*. The * Apoſtles injoining the Obſervation of it to all Chriſtians; and probably, when we are bid to keep the *Feaſt*, 1 *Cor.* 5. 8. it belongs rather to the Annual than to the Weekly Feaſt of the Reſurrection. As ſome Wiſe and Learned men

* *Conſt. Ap. li.* 5. *c.* 18.

‡ *Cypr. Lætitia Paſchalis.*

‖ *Chryſ. to.* 5. *p.* 587.

o *Euſeb. vit. Conſt. l.* 4. *c.* 22. *p.* 536, &c.

* *Conſtit. Ap. l.* 7. *c.* 37.

men think, that the *Lords-day*, mentioned *Rev.* 1. 10. does not so much mean a *Sunday* at large, as *Easter-day* (for * this day was honoured by the Christian World above all other days) ‡ this day is a day of rejoycing on Earth, and it is a Holy-day in Heaven too: for if the conversion of one Sinner gives the Angels joy, how much more eminent must the exultations needs be, when the whole World is rescued from the tyranny of the Devil? At this news, doubtless the Angels and the Arch-angels leapt for joy, the Cherubim and Seraphim kept a Festival, and the Son of God himself was infinitely pleased, that our Redemption was compleated. Nay, the dull Earth it self rejoices: for the ‖ Christian Passover is the beginning of the year to us, when Flowers and Fruits do bud and blossom, when the Clouds and cold of Winter are driven away, and the Spring introduces the warm Sun; to emblem to us, that we also should be merry and joyful, that we should be no longer barren, but bring forth fruits worthy of our Saviour's Re-

* *Procop. de bell. Persic. l. 1. c. 18.*

‡ *Chrys. to. 5. p. 583.*

‖ *Ambr. de myst. Pasch. c. 2. Chrys. to. 5. p. 585.*

Resurrection; that only the beams of the Sun of Righteousness gives true life and heat, and that we must not date our happiness from the day of our natural birth, but of our Regeneration.

This * is the *beloved and saving Festival, the foundation of our Peace, the end of our Differences, the destruction of Death, the ruine of the Devil; this day men were admitted to the Society and Anthems of Angels; for this day was a period put to the tyranny of Satan, the bonds of Death were loosed, and the powers of Hell routed; and now the Church was able to say, O death, where is thy sting? O grave, where is thy victory?* Now that this day might be duly observed, the o Holy Fathers of the venerable *Nicene* Council, in pursuance of an ancient custom, took care that the Patriarch of *Alexandria*, (which City was famous for its University, especially the Study of *Astronomy*, the Sky being perpetually clear, and the Country fit for such observations) should in his Circular Letters (commonly called *Paschal Epistles*) which ‡ were at first sent about *Christmas*, after-

* *Chrys. to.* 5. *p.* 587.

o *Leo M. Ep.* 64. *ad Martian. Aug.*

‡ *Cassian.* 10. 2.

afterwards sooner ‖ by the one and twentieth of *August* every year, give an account to all other Christian Churches, on what day *Easter* fell; upon the receipt of which Letters * the Bishop of every Church was obliged to give notice of the Festival to his Clergy, and every Priest in his Parish Church (as the Bishops and Metropolitans were bound to do in their Cathedrals) on *Christmas-day* after the reading of the Gospel, was to inform the people, that no one might plead ignorance of the holy time; and when the day came, the persons who had been baptized the night before, were cloathed in white garments (which for eight days after they were obliged to wear) and with many Torches brought into the Church to take their place among the *Fideles*, or compleat Christians (and hence perhaps Baptisme was called *Illumination*, and hence doubtless the Festival was called ‡ the *Splendor of the Virgin Torch-light, and the day of White Garments*) the newly baptized being obliged to be at Church every day of the *Paschal*

‖ *Conc. Carthag.* 4. 7.

* *Conc. Aurel.* 4. 1. *Braccar.* 2. 9.

‡ *Chrys. to.* 5. *p.* 939. *Theophan. orat.* 26. *p.* 187.

chal Week to learn their duties; for which end, through the *Octaves of Easter* were read || every day, and every day there was a Sermon and a Sacrament. For in truth every day was as it were a *Sunday*; but most especial observance were the *Munday* and *Tuesday* of the Week (as they are in our Church) from whence the Feast is sometimes called * the *Three days Solemnity*; and at this time, at *Christmas*, the *Epiphany*, and other greater Festivals, the Clergy, on pain of Excommunication, were bound to be present on their Cures.

|| *Chrys. to.* 5. *p.* 586.

* *Nyss. hom.* 1. *de Pasch. Aug. del. D.* 22. 8.

The new-made Christians ‡ were also particularly bound to come that day Twelvemonth on which they had been baptized, to the Church, and to bring with them their Sponsors, and to celebrate the day of their Regeneration, their spiritual birth-day, and to offer to God their oblations for that great favour and blessing. And by a ||Canon of one of our old *Synods*, every person was obliged to make an oblation to

‡ *Microlog. c.* 56. *Honor.* 3. 137. *alii.*

|| *Synod Exon. an.* 1287.

to his Church four times a year, whereof *Easter* was one: and to this day it is not only a *Collar-day* at Court, but an *Offering-day*, and a *Houshold-day* too, when the Bezant is given by the Lord Steward, or some other White-staff Officer: and this is done in imitation of an ancient Custome; for the *great Constantine*, on *Easter-day*, studying to imitate the Charity and Compassion of our Holy Saviour, distributed many large alms, and gave rich gifts to all the people, and to all the Provinces of the Empire. And as our Princes imitate the ancient Christian Emperors in their Charity, so they imitated them in their Pity. Anciently at this time Malefactors were pardoned, and by the Laws of the *Confessor*, *Easter*, and eight days after were exempted from Executions.

In * the *Greek* Church at three afternoon of the *Saturday*, devout people go to Church, most of whom continue there all night. Toward break of day they sing the Hymn, *Glory in the highest*: after which the Patriarch begins, and is followed by the Quire singing this excellent Hymn, *Christ is risen from the dead, having by his death trampled on death, and given*

* *Smyth. ub. sup.* p. 44.

given-life to them that were in their graves, which they repeat Twelve times together. And if on *Easter* morning, or within three days after a ‡ *Greek* meets any of his acquaintance, he salutes him with these comfortable words, *Christ is risen*; to which the other answers, *He is risen indeed*; and then they kiss three times, once on the Mouth, and once on each Cheek, and so depart; which custom is also observed among * the *Muscovites*; and no person, of whatever sex, condition, or quality soever he be, dares refuse this Ceremony. At || *Rome* the *Hallelujah* was anciently never sung but on *Easter-day* (it being a usual Asseveration among the *Romans*, *So may I live to hear, and sing the Hallelujah at Easter*) and on this day at * *Constantinople* the Patriarchs read the Gospel: in which Church probably ‡ the Hundred and sixth *Psalm* (as we reckon it) was a part of the Service, as in our own Church the *Paschal* Homily of *Abbot*

‡ *Ryc.* Present State of the *Gr.* Ch. *p.* 140.

* *Olear. l.* 2. *p.* 53.

|| *Sozom. li.* 7. *c.* 19. *p.* 734.

* *Id. p.* 735.

‡ *Chrys. to.* 5. *p.* 587.

Abbot Ælfrick was by a Synod commanded to be read to the people before the celebration of the Holy Communion. To all which Observations we may subjoin St. *Austin*'s Mystical Remark, *That the Fathers ordain'd that* Easter *should not be kept till the* Lord's day *after the Full-moon, because the Moon is then return'd to her conjunction with the Sun; to intimate to us, that Man, who was in a state of opposition and enmity to God before Christ's Passion, is by his Resurrection put into a state of favour, and a capacity to return, and to be reconciled to his maker. And God grant that his whole Church may be reconciled to their Saviour, and to each other, that they may duly keep the Feast, and live in love and unity here, till they all triumph together in Heaven,* Amen.

The Epistle. *Philip.* 3. 8.

YEA *doubtless, and I count all things but loss for the excellency of the knowledg of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the Law, but that which is through the Faith of Christ, the righteousness which is*

of

of God by Faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead.

The Gospel. *Luke* 24. 13.

BEhold, *two of them went the same day to a Village called* Emmaus; *and while they communed together, Jesus drew near, and went with them, but their eyes were holden that they should not know him: and he said unto them, What manner of communications are these which ye have one to another, as ye walk, and are sad? They said unto him, concerning Jesus of* Nazareth, *whom the chief Priests and our Rulers have delivered to be condemned to death, and have crucified. Then said Jesus unto them, Ought not Christ to have suffered these things, and to enter into his glory? And beginning at* Moses, *and at the Prophets, he expounded to them in all the Scriptures the things concerning himself. And he was known to them in breaking of bread.*

The

The MEDITATION.

AMong all our Bleſſed Saviour's unhappineſſes, the incapacities of his Diſciples underſtandings was not the leaſt; by reaſon of which, tho their Maſter was the Wiſdom of the Father, and endowed with the Holy-Ghoſt without meaſure, which enabled him to ſpeak, not only vvith the greateſt authority, but vvith the greateſt veracity and plainneſs; yet they vvere alvvays unvvilling to give entire credit to his ſayings. Some of them they could not underſtand, and others they vvould not believe. So, vvhen he diſcourſed of the great myſtery of the Sacrament, and averred, that no Man could have life in him, except he did eat the fleſh of the Son of Man, and drink his blood; many of his follovvers apprehended that he vvould oblige them to turn *Canibals*, and ſo vvent back, and vvalked no more vvith him. Among vvhom St. *Mark* himſelf, ſay the Ancients, vvas diſguſted, and left that holy Society: and had not St. *Peter* opportunely

tunely reclaimed him, the Church had loſt that Evangeliſt. Nor was St. *Peter* himſelf free from this crime; for vvhen our bleſſed Saviour gave the Twelve an account of his ſufferings, and that the redemption of the World was to be accompliſh'd by his Crucifixion, he, whoſe mind was poſſeſt with other notions of the Kingdom of the *Meſſiah*, was ſcandalized at the declaration, and rebuked his Lord, not knovving that our Saviour's Croſs vvas to be his Throne, and by his Agonies only he was to merit Crovvns and earn Triumphs. Nor could all that their infallible Guide could ſay to inform them better, drive out this notion out of the heads of the reſt of the Apoſtles, no not vvhen they ſavv him crucified, dead and buried, and could not but remember that he promiſed to riſe again the Third day. The Women, more officious than vviſe, had brought Spices to embalm him, as if the Lamb of God had fallen like a common Sacrifice, as if the Lord of Hoſts had been captivated by the Grave, his Povvers baffled, and his Promiſes cancel'd And tho the empty Sepulchre, the ſight of the Grave-cloaths orderly laid up, and the teſtimony of the Angel vvere undeniable proofs, that *Jeſus* was not there,

but

but was risen; yet their admiration was stronger than their Faith, and the Disciples of both sexes were surprised, they hardly believed their eyes (for as yet, they knew not the Scriptures, that he must rise from the dead) and wondred at all that was come to pass.

In the head of those devout female proselites was *Mary Magdalene*, who, tho once an Angel of darkness, had now the purity and zeal of one of the *Seraphim*; she was all ardor and resolution, she was the first who went to the Sepulchre on the day of the Resurrection; she was earlier up than the beloved Disciple, who lay in his Master's bosome, and for that reason should have afforded his Master a place in his own heart, in his memory, and in his love; and she had more courage than *Peter*, tho a man of extraordinary fervor; she dreaded not the guards, nor the shadows of the night that had not yet given place to day, but hastens her steps to the venerable Tomb; and when she beheld the empty Sepulchre, how deep is her concern at the loss of her Saviour? She wept bitterly, as if she would have softned the Rock, and made the most insensible and obdurate parts of the Creation mourn with her the

death of her beſt Friend. And tho theſe were ſad diſappointments, and the ſight had affrighted all that followed her, yet there ſhe ſtill continues, ſhe was the laſt who return'd from that awful Garden; nor did ſhe at length miſs of her expectations, for they who ſow in tears, ſhall reap in joy. The Angels firſt confirm her hopes, and immediately after, the Lord of the Angels gave her a view of his ſacred Perſon.

Remember, O my Soul, the firſt appearance of our Saviour after his Reſurrection was to the moſt ſinful *Magdalene*; nor do thou deſpair, but that thou maiſt alſo be admitted to a ſhare in his favour; but remember alſo, that this honour was vouchſafed to the penitent *Magdalene*, to *Magdalene* tranſported with the ardors of Divine Love, that had deſtroyed all the heats of Luſt. If thou longeſt therefore to be bleſt with ſuch priviledges, riſe early, and begin betime to ſerve thy Maker; weep over thy follies that have deprived thee of the company of thy Saviour; and theſe methods will recall thy departed Redeemer; and thy ſins, which are many, ſhall be forgiven, becauſe thou haſt loved much. To *Mary Magdalene*, among the ſofter Sex, was

was the first appearance vouchsafed; and among the men the next was to St. *Peter*; the first, a Woman of the loosest manners, and most profligate conversation; the second, a Man of strong boastings, and a weak faith, who, when he promised to dye with his Master, denied him; thus the worst of sinners had the preference in this discovery; and why should I doubt, but that there is mercy also for me, and my Saviour hath the same compassion for my Soul as he had for *Mary Magdalen's* or St. *Peter's*. *Magdalene* was our Saviour's first Apostle after his Resurrection, she had a commission to instruct St. *Peter* himself, and the beloved Virgin too, and to tell them their Lord had left the shadows of the Grave, and would meet that disconsolate Family of his on one of the Mountains of *Galilee*: And tho she faithfully discharged that Embassy, yet such is the power of prejudice, that they knew not how to believe her. They were amused at what they saw and heard, but they did not understand the mystery; the wonderful transactions of that day took up all their thoughts, and, wherever they went, this part of the sacred History was the subject of their discourses.

Two of the followers of *Jesus*, probably two of the seventy Disciples, of which one was *Cleophas* (who perhaps was the same with *Alpheus*) and the other is conjectured to be either *Simeon* his son, or *Nathanael*, or St. *Luke* himself, or some other of our Lord's Disciples, being unhappily defeated of their expectations of worldly pomp, and overwhelm'd with sorrow for the ignominious death of their Lord, and full of fears, lest the power of the *Sanhedrim*, that had crucified their Master, might also extirpate his whole family (for by this time the Soldiers having revealed the miracle, had been bribed by the High-Priests to say, that his Disciples came by night and stole him away while they slept) resolved to divert their griefs, and secure their persons by a short journey to *Emmaus*, whence, probably having given up all their hopes of ever seeing the *Messiah* again, they resolved to retire into *Galilee* (if *Emmaus* were not the birth-place of *Cleophas*, as is affirmed) for they trusted, that he had been the Redeemer of *Israel*, and that under him, they, who were his kindred according to the flesh, should have met with places of honour, trust and profit, and under the shadow of such a Prince grown

great

great and glorious; all which hopes vanishing, they resolved to retire to their old abodes and employment. And yet they had not so put off their respects and affection to their heavenly Instructor, but thar they entertain themselves with his History, their resentments of his sufferings being quick and passionate; the death of *Jesus* was the discourse of *Jerusalem*; for such a Prophet so mighty in word and deed could not fall silently and in the dark; but his widowed Family talked of it feelingly; and every circumstance of his shame, and of his tortures, pierc'd the heart of the Relator, and filled it full of grief and astonishment before it reach'd the ears, and moved the pity of the Auditors. Nor does Piety ever want its reward; he who meditates or discourses of heavenly things, is seldome without an Angel to be his assistant and companion; but here the Prince of the Angels condescends to be a fellow traveller and instructor.

And now the good men may cease their dispute, there is no longer any need of arguing whether the Redeemer be risen or not, when himself demonstrates the necessity, both of his sufferings and his triumphs, out of the unerring Oracles; when both

Moses, and all the other Prophets testify, that the Son of Man ought to have suffered these things, and then to enter into his glory. And canst thou doubt, O my Soul, of the truth of any of the sublimer mysteries of Religion, when thy Saviour reveals them? How easily may my shallow reason be impos'd upon? but the Wisdom of God can neither deceive, nor be deceived.

Chearing and Comfortable were those discourses to *Cleophas* and his companion; and as pleasant and acceptable, as the Perfume that is made by the art of the Apothecary; they were sweet as Honey in the mouth, and as Musick at a banquet of Wine. The conversation was so charming and advantageous, that it lessen'd the way, and brought them easily to the Gates of *Emmaus*. And when *Jesus* made show, as if he would have gone farther, they, knowing themselves to be obliged in gratitude to treat him who had so plentifully fed their minds with heavenly dainties, constrain him by their civilities to tarry with them; and as *Abraham*'s hospitality gave him an opportunity of entertaining the Son of God and his Angels, so the friendly invitation of the two Disciples, was the occasion of their being longer blest with their

Sa-

Saviour's company. With them he sate at Table, and when he had taken Bread and blest it, when he had broken and distributed it to them, then their eyes were opened, then they knew the Lord of Life. Perhaps this blessing and breaking of Bread did only relate to the common meal which they were then making; and yet it no way interferes with the Laws of Religion (nor does it indeed maintain the Sacrilege of the half-communion) if it be understood of the blessed Eucharist, which is a lively representation of the Crucifixion; and most likely it is, that, this being one of the great mysteries of Christianity, his Disciples easily distinguish'd him from other men by the use of this Rite. And where can I expect to meet my Saviour with comfort, but at his Table? That Sacrament gives light and grace, that Sacrament will better my knowledg, and strengthen my faith, and secure my hopes. I will therefore covet all opportunities of conversing with my Saviour at his own Table. 'Twas the highest honour that could be given to St. *John* on earth, to lye in his Saviour's bosom (the most valued and best beloved person in the company, being allowed a place next to the Master of the Feast) and

the priviledges of Heaven are described by a place in *Abraham*'s bosom: But is it not a greater honour, when Christ shall descend to lye in my bosom, to enter into my mouth, and to become the food of my soul?

This was such ravishing and unexpected news, that (tho *Jesus* presently on this manifestation of himself disappear'd out of their sight, miraculously withdrawing himself from the Table) they immediately return'd to *Jerusalem* to communicate this news to their sorrowful brethren; and there they met with new confirmations, for *Peter* had also seen his Lord; and while they were thus discoursing of this miraculous return from the Grave, lo, their Master conveys himself unseen into the Room, and standing in the midst of them, by his seasonable consolations, scatters the clouds that eclips'd their joys, raised their dejected spirits, invigorates them with new courage, promises them his own presence for forty days, and after his Ascension, the continual presence and assistances of the blessed Spirit: For all these were the Largesses which the Conqueror bestowed on his followers; these were the products of his Resurrection. How ignorant were the Apostles

postles before this time, of the Person and Kingdom of the *Messiah*, and the other mysteries of Religion? But when *Jesus* visited them in his return from the gloomy shades, how were they filled with all wisdom, and knowledg, and joy in the Holy-Ghost? Wisdom, not only to understand the state of Christianity, but to confront the Philosophers at *Rome* and *Athens*, to baffle the Scribes and Pharisees at *Jerusalem*, and to convert the whole World from sin and wickedness, to be Proselytes to the Laws of Christ. Before their Master's Crucifixion, how dastardly and low-spirited were even the very Apostles, tho they lived, and dayly conversed with him? their courages were impaired by their fears, they betrayed, deserted, and denied him; but his Resurrection did beget in the mind of the Christian World a true generosity and fortitude, able to subdue and trample on all dangers, in as much as men of no breeding, no natural valour, of no interests, or friends, durst prefer the confession of their Saviour and his Gospel to their Countrey and Relations, to their quiet and security, and to life it self, and passionately to chuse scourges and prisons, and the various methods of death, before

all sorts of voluptuous enjoyments. But what is more and more acceptable than all knowledg, and all power; the Resurrection of Christ gave the Holy-Ghost to the World; for the blessed Spirit could not be given till Christ was risen. Thus this one act of the Almighty Redeemer of mankind baffled all the fears of his servants, compleated the satisfaction for their sins, & secured unto them the company of the Spirit of Truth & Peace here, till they should be carried into his Kingdom on the wings of Angels. And what greater blessings canst thou wish than these, O my soul? Give the riches and the honours of this life, O my dearest Saviour, to others, I will never envy their fruitions, so thou give me thy Self; let me partake of the benefits of thy Resurrection in the pardon of my sins, in the indwelling of the Comforter in my mind, and in the first fruits of obedience, in frequent approaches to thy Table, and other acts of devout converse with thee, and (leaving the manner of my death to thy disposal, for on these terms in what sort, or at what time soever it shall be, I shall not be disturbed) I shall be happy in the remembrance, that when my Master comes, and finds me so doing, he will give me a share in his joys.

The

The Collect.

ALmighty God, who through thine only begotten Son Jesus Christ hast overcome Death, and apened unto us the gate of everlasting Life; we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help, we may bring the same to good effect through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy-Ghost, ever one God, world without end, Amen.

The Anthem.

The Resurrection, and Ascension.

I.

COme, holy Spirit, from above;
Come, warm me with Seraphick love,
That I may the triumphant Jesus *sing,*
Whose resurrection heaven to earth did bring,
And put thee long'd-for peaceful Dove upon the wing.

Jesus

II.

Jesus *is risen, mount, my mind,*
And leave this sordid earth behind.
God made thy body dust, but Sin a grave;
Let thy Soul too its Resurrection have;
No longer be thy Lusts, the Worlds, or Satan's
(slave.

III.

Attend the Conqueror to his Throne,
Who from the lower world is flown;
Make, tho the meanest, one in that parade;
The bleeding Jesus *did my heart invade,*
And none can heal the wound, but he whose
(hand it made.

IV.

View yonder Arch inscrib'd above,
Sacred to Cœlestial Love,
There the incomparable Jesus *dwells,*
Jesus, *who charms thee by the strongest spells,*
Love him with transports, O my passions, and
(none else.

V.

See the bright Angels, how they glide
Up and down by's Chariot's side;
See, where ten thousand hover, and attend,
To guard the Conqueror to his journies end,
Whose Chariot does directly to God's right hand
(bend.

VI. *There*

VI.

There Jesus *fixes, and from thence*
Sheds his benignest influence;
And, like triumphant Victors, does bestow
His donatives on us who dwell below,
That we in time our Triumphs may accomplish
(too.

VII.

You Angels, you who dwell above,
Spend all your time in songs and love,
While I who sadly want your light and fire,
Detain'd in sensual fetters, would mount
(higher,
And wish to do what I can only now admire.

VIII.

You Guardians are by Heaven design'd
To awe and to protect Mankind;
When Jesus *rose, you did the news relate;*
When he ascended, you did on him wait:
That I might triumph so, give me my Saviours
(Fate.

Rules

Rules of Conduct for *Easter-Day*, and the Sacrament.

§. 1. It is taken for granted, that the devout Person hath humbled himself in the sight of God for his sins, the Week aforegoing, more particularly on *Good-Friday* and the *Holy Saturday*; and it is requisite he should watch a great part of (if not all) the *Saturday* night, which time should be spent in more intense Supplications, and more ardent Meditations; the *Vigils* of the Ancient Church were an excellent Institution, and Watching and Prayer are joined by our Saviour; and we are bid to be sober, and to watch unto Prayer by the Apostles; that is, to fast, to watch, and to pray; it is true, the Vigils at last gave offence, and were for that reason almost all prohibited, because such promiscuous meetings of men and women under the covert of the night, did administer to many Exorbitances: But the *Vigils* of *Easter*, and the greater Festivals, were always kept up, and are so still in the Churches of the *East*; and tho our Church doth not expressly injoin the observation, yet it mentions them in

in her Rubricks, and leaves every man to his own liberty to watch in his Closet, where there can be no such temptation as gave occasion to the disuse of that practice. And whenever the Christian Penitent goes to bed, it is requisite to rise very early on *Easter day*, because our Blessed Master rose ‖ *while it was yet dark.*

‖ *Joh.* 20. 1.

§. 2. After the private devotions are performed, and the necessary duties of the Family (if any) considered and attended, the good man goes to Church; nor will he choose to receive any other where, but at his own Parish Church, if there be a Sacrament there, which on this Festival is expressly enjoined to be celebrated over all *Christendom.* * The Council of *Gangra* denounc'd a solemn *Anathema* against the Erecters of private Conventicles, that those who dislik'd the publick Assemblies, might communicate at home in private: And by the old † *Capitulars* every Priest was ordered to be degraded, every Layman to be excommunicate, who left his own Parish to receive the Blessed Eucharist in another, unless extraordinary

* *Can.* 6.

† *Ludov.* 1. *tit.* 101. *Lothar. l.* 1. *tit.* 357, &c.

dinary business, or a Journey, called them that way, or they had a dispensation so to do from their Superiours.

§. 3. But if the devout Person be hindred by sickness, or some other inevitable obstruction, he bears the loss with Patience, but looks on it as a great affliction, and longs to go up to the House of the Lord, and to communicate with his Saints; and that he may not lose all the benefit of the solemnity, his thoughts are present, and go along with the Service; and he begs God earnestly to accept of his willing mind, and to send him his Blessing, and his Holy Spirit, as much as if he actually communicated: Thus the * *Jew* who could not possibly go up to *Jerusalem* at the *Passover*, had the allowance to kill a Lamb at Home, and to call upon the Name of the Lord; praising him for the deliverance out of *Egypt*.

* *Buxtorf. Synag. Jud. c.* 13.

§. 4. But if by any means he can go to Church, he chuses to be there some time before the Holy Offices begin, that he may the better compose himself, recollect his Thoughts, and review his Vows; for he who wilfully slips the opportunity of being at the beginning of the Prayers, is in the way

way to lose all the advantages of his coming thither; for he who does not confess heartily, cannot communicate worthily. Early therefore the good man goes to Church, and he takes care to come fasting, that nothing may enter into his mouth before the Body of God; for for this cause the Ancients transferr'd their Love-feasts from being eaten before the Sacrament, to be eaten after it, not only to prevent excess, but to do Honour to this Heavenly Food, by preferring it to all our temporal necessaries: And yet the good man is not so scrupulous to believe, that if, while he washes his mouth, a drop of water casually trickle down his Throat, that that breaks his Fast, and disables him to communicate that day.

§. 5. The spare time before the service begins, is spent in holy reflections, and renewed vows of obedience, such as these:

In the name of Jesus who loved me, and was crucified for me, I renounce my self, and all my own desires, that I may love my Saviour, and do him service: May his Cross and Passion save me, may his Grace keep and direct me in the paths of Peace, world without end.

Be

Be glad and rejoice, O my soul, and give Honour to the Lord God Omnipotent, for the Marriage of the Lamb is come; Blessed are all they who are called to the Marriage-Supper of the Lamb: These are the true sayings of God. Nothing in this world can be comparable to it; nothing but the vision of God above it.

To which is subjoined this Meditation.

§. 6 I am come into the Temple of God to receive his Injunctions, and to partake of his Blessings; I entertain the tidings with Joy and the Exultations of a glad heart: this is the day which the Lord hath made, I will rejoice and be glad in it: this is the Lords day, and this his Habitation, where it pleaseth him to dwell: O how amiable are thy dwellings, O thou Lord of Hosts? Here the Angels wait and worship, and if they veil their faces, being ravished at the Transporting and Majestick Sight, how cold and negligent am I in my preparations to entertain the lover of Souls, my comforter in this world, and my bliss in that which is to come; the guide of those who travel to *Zion*, and the reward of whoever attains to the Heavenly country? Had I the Meekness of *Moses*, and the Patience of *Job*, the Zeal of *Elijah*, and the Purities

Purities of the Man after Gods ovvn heart, yet vvere I not meet to approach Gods Holy Table. Could the Seraphim transfer to me their ardours, or the bright Angels cloath me with their innocency, yet it would be infinite Condescention in my God to admit me. Lord! What then shall I do? If I come, I am afraid of presumption; but if I refuse to come, I slight thy invitation, I contemn thy Ordinances, and affront thy Goodness; I break thy Commandments, and throw off my subjection. I will therefore come, tho I bring not with me the intire preparation which the Sanctuary requires; for he who despiseth thy Table, is as guilty in thy sight, as he who eats and drinks unworthily.

Lord, I am not worthy that thou shouldest come under my roof, and yet thou biddest thy self to be my Guest, and intreatest to be admitted into my Bosom: the greatest Prince condescends to visit his meanest subject, and the Holiest God to dwell with the most sinful Wretch. Lord, I have sinned, and done exceeding wickedly: And can my God look favourably on such an abominable Transgressor as I am? Can thy Mercy incline thee to take the Childrens Bread, and to give it to such a Dog?

Dog? I acknowledg I am an Intruder, but *Mary Magdalene*, whom thou lovedst, and to whom thou forgavest much, when she made her first Addresses to thee, O Blessed *Jesu*, came unbidden to the house of a supercilious *Pharisee*; when the Meat was on the Table, and without taking notice of any body else, laid hold of thee whom she earnestly sought, at thy feet she throws her self, and washes them with her penitential Tears; she was ashamed of her sins, but not of her approaches to her Saviour; and so am I: Oh! how am I grieved that I am yet so far from the power of Godliness, so intangled with the love of vanity, so fond of the world, and so negligent of Heaven; so prodigal of my time, and such a niggard of my Charity; so vain in my imagination, so inconsiderate in my discourses, so indevotional in the most solemn acts of Religion, but so intent to things of no moment; so concern'd about my daily Bread, but so careless of getting the Bread of Angels; so inclinable to be angry with others while I want that indignation that becomes me against my own transgressions. May the good Lord be merciful to me, and to every one who prepareth his heart to seek the Lord God, the God of our Fathers, al-

tho

tho he be not cleansed according to the Purification of the Sanctuary.

§. 7. After this, it is taken for granted, that the good Man who is Gods Minister, and the Peoples Priest, is come to Church, and hath begun the Divine Service, at which the devout Christian earnestly attends, praying with all fervency, *o* praising God with all heartiness; repeating the Creed with his utmost vigour, because it is a confirmation of the truth of his profession; and tho he takes all occasions when there is any pause, as frequently there is in the Celebration of the Eucharist, to put up his own private Prayers to God, yet he never dares suffer them to interfere with the publick worship; for ¶ when the Apostle reproves the men of *Corinth*, that at their solemn Meetings, every man had his Psalm, and every one his Doctrine, *i. e.* one was preaching while another was praying, and a third singing, and tells them that this could not edifie; he looks upon that reproof as a lesson of advice and duty to the whole Church, and a general Rule of demeanour in the House of God.

o Receiving the Absolution with all Contrition and Humility.

¶ 1 *Cor.* 14. 26.

§ 8. VVhen

§. 8. When the devout Christian obſerves the Holy Man of God (for ſuch is every Prieſt, or ſuch he ought to be) ſtanding at the Altar, he looks on him with Reverence, becauſe he miniſters in Holy Things, and repreſents *Jeſus* conſecrating at the firſt Inſtitution. And for him thus he prays,

Lord let thy Prieſts be cloath'd with righteouſneſs, and let thy Saints ſing with joyfulneſs.

Hoſannah to the Son of David; *bleſſed is he that cometh in the Name of the Lord; Peace in Heaven, and Glory in the Higheſt.*

§. 9. When the devout Chriſtian is invited to draw near to the Holy Table, he uſes one or more of theſe Sentencs,

Lord I have looked for thee in Holineſs, that I might behold thy Power and Glory:

How dreadful is this Place? this is no other but the Houſe of God, and the Gate of Heaven.

This is the Lords Mercy-Seat, which the Cherubim of Glory ſhadow; this is the Altar of Jeſus, round which the Angels, clad in their bright Robes, ſtand.

This is the Altar where Jeſus is crucified, let all the Angels of God, and all the Sons of Men worſhip him.

I will come into thy Houſe upon the multitude of thy Mercies, and in thy fear will I hold

hold up my hands, and worship towards the Mercy-Seat of thy Holy Temple.

I will exalt the Lord my God, and will worship at his Footstool, for he is Holy; I will fall down, and adore, for I know, that God is here of a truth.

§. 10. VVhen the good man comes up, and kneels before the Altar, he says, *Lord, I most thankfully receive this gracious Invitation, which thou hast afforded me, to come to thy Holy Table; and tho the number and weight of my Transgressions might justly deter me, yet I am resolved to embrace the opportunity, because thou hast bidden all who are weary and heavy laden, to come unto thee.*

Will Jesus, whom the Heavens must contain till the consummation of all things, be content to dwell with his poor servant?

Oh, that I could entertain thee in my Soul with the same joy that the Holy Virgin did at thy incarnation; with the same Exultations that the Infant Baptist did, when he danc'd before he was Born, at the approach of a Saviour; with the Hosannah's of the Devout Jews *before thy Passion, and with the Anthems of Angels at thy Ascension.*

For who deserves my praises, but my Saviour? Worthy is the Lamb who was slain to receive Power, and Riches, and Wisdom, and

Strength,

Strength, and Honour, and Glory, and Blessing.

My Soul therefore shall joyn consort with every Creature, which is in Heaven, and on the earth, and under the earth, and such as are in the Sea, when they say, Blessing, and Honour and Glory, and Power be unto him that sits on the Throne, and unto the Lamb for evermore.

§. 11. VWhile the Priest himself is receiving, the good man prays for him,

The Lord hear thee, the name of the God of Jacob *defend thee; send thee help from the Sanctuary, and strengthen thee out of* Zion; *Remember all thy offerings, and accept thy Sacrifice; Grant thee thy hearts desire, and fulfil all thy mind.*

§. 12. After which, if the time will permit, he Exercises this, or the like act of contrition: but if he wants time, he does it in his Closet at his return.

Lord, I am the greatest of sinners, but here is the Lamb of God that taketh away the sins of the World. His Blood speaks better things than that of Abel, *and he is the propitiation for our sins.*

My sins, dearest Jesu, brought thee to all thy shame, and all thy sufferings; but that satisfaction was necessary for the Redemption of the World; I am troubled above measure for

thy

thy sorrows, and will revenge thy death on my vices, which were the cause of it.

Melt me, O God, into a soft temper fit to receive thy impressions; give me an intire detestation of my sins, and an indignation that may engage me to forsake my transgressions, and to love the paths of virtue.

§. 13. To which he subjoins this, or the like act of Faith:

Jesus is my God and my Saviour, he is the Angel of the Covenant, I will not leave him till he bless me.

This is Jesus, whom the Jews *slew, and hanged on a Tree; him hath God exalted with his right hand to be a* Prince *and a Saviour, to give repentance to* Israel, *and forgiveness of sins.*

If God hath given us his Son, how shall he not with him give us all things? for his flesh is meat indeed, and his blood is drink indeed. Lord, I believe that thou art present in the Sacrament, but in a manner spiritual and ineffable; to think that thou art here corporeally, bids defiance to my senses and my reason, and debases thy glorified humanity; and to imagine that I receive nothing more than bare signs, is to rob my self of the benefit of communicating with thee: Let me feel the truth of that mystery which I admire and believe, but

cannot prove; and let me experiment the glorious effects of this Sacrament, tho I am unacquainted with the particular manner how they are derived to me. Thou hast convinc'd me that the flesh profiteth nothing, but thy Words are spirit and life; as therefore thou hast made it, so I humbly and thankfully receive it. Let it be unto thy servant according to thy word: and grant that the days may come shortly, when Faith shall be swallowed up of Vision, Amen.

§. 14. If many others Communicate before him, the good man employs that leasure in reflecting upon the Office of Consecration; and because he could not without disturbance interpose his ejaculations, while the Priest was saying the Prayer of Consecration, he takes this occasion to say,

When the Priest carries the Patin,

As Moses *lifted up the Serpent in the Wilderness for the cure of the wounded* Israelites, *so was our dearest Saviour lifted up on the Cross for the redemption of a world of sinners. Lord, evermore give me this bread.*

When the Priest breaks the Bread, he says,

So was the Body of Jesus mangled, so was his flesh torn, till there was no whole place in his body.

When the Priest pours out the Wine, he says,

So

So when Jesus was in his Agony, so when he was scourged, crowned with Thorns, and nailed to the accursed Tree, did the Blood run down: so Jesus loved us, and wash'd us from our sins in his own blood.

When the Priest carries the Chalice, he says,

It is the Blood of Jesus that makes atonement, being shed for me, and for many for the remission of sins.

I will cleave to the Cross of my bleeding Saviour and will drink his Blood.

Inable me, O my God, to overcome all my ghostly enemies by the blood of the Lamb.

§. 15. When the Priest takes the Elements in his hands to give them to the devout Christian, he remembers, that so God offers his Son to be the Author of Eternal Salvation to every believer; so hath God fitted *Jesus* a body, and indowed him with the spirit above measure, that whosoever believes in him, should not perish, but have everlasting life.

§. 16. When the Priest delivers the Elements to the worthy Communicant, he considers that there are two parts in the form of distribution, a Prayer, and an Advice; the Prayer in these words, *The Body (the Blood) of our Lord Jesus Christ preserve thy Body and Soul unto everlasting*

Life; to which, with much devotion, and an audible voice, he heartily says *Amen*, as a testimony of his strongest desires that it may be so; and of his firm belief, that God will make it so. The Advice in these words, *Take, and eat, or drink, this in remembrance*, &c. And this puts him in mind [illegible] duty, what faith and thankfulness he ought to exercise at the reception of this Blessed Sacrament: And therefore he says,

Lord, thou hast said it, behold the Son of thine handmaid, let it be unto me according to thy word.

I desire to know nothing, but Jesus Christ, and him crucified; and to learn nothing but a conformity to his death and resurrection.

The word was made flesh, and dwelt among us, and we have seen his glory, the glory as of the only begotten Son of God, full of Grace and Truth.

§. 17. Tho the devout Communicant brings with him unsatisfied ardors, yet he takes care to receive decently and reverently, not to snatch at the Bread, nor to drink greedily, for it is a Feast of Temperance; and therefore the Bread is given in a little piece, and the Wine was anciently mixed with Water, as for other reasons, so for this, that it might not offend the

Head.

Head. He therefore eats, not as one whose antecedent fastings have made him hungry, but as one who is little concern'd how his Body be provided for, so the longings of his Soul be satisfied with spiritual food; and he drinks, not with the men of *Corinth*, to be drunk at this Feast of Charity, nor so much to allay his natural thirst, as to satisfie the intense desires of his mind, inflamed with love to his Saviour and the Holy Sacrament: For at God's Table we are to eat and drink, not to the satisfaction of our sensual appetites, but to the sanctification of our Souls.

§. 18. While the mysteries are distributeing to those who receive after him, the good man examines his obligations to God's bounty in giving him one opportunity more of serving him in the beauties of holiness. He remembers, that *Jesus* being made a little lower than the Angels, for the suffering of death was crowned with glory and honour; and considers, that now he is crucified with Christ, that he might live to God, and that the life that he now leads in the flesh, he lives by the faith of the Son of God, who loved him, and gave himself for him. He offers himself a sacrifice to God, and for the future looks

on himself as something consecrated, and that can no longer, without most prodigious Sacriledg, be put to any profane use. For how shall he dare to defile that which God hath sanctified? For if *Belshazzar* were punish'd for quaffing in the Vessels of the Temple, how much more shall that man be plagued that pollutes the residence of the Son of God? And how shall that man presume to appear again before God, that sins against him after the receipt of such blessings?

§. 19. After this, considering, that this Sacrament is called the *Cup of blessing*, and *a holy Eucharist*, he expresses his gratitude in solemn Thanksgivings, saying either * *Psal.* 34. which the Ancient Church used at this solemnity, or *Psal.* 111. rendring *verse* 6. thus, *He hath showed his people the power of his works, and given us the bread of Angels.* Or this that follows,

* *Constit Ap. l.* 8. *c.* 13.

Give thanks, O my Soul, unto God the Lord, in the Congregation from the ground of the heart.

§ *Say unto God, how wonderful art thou in thy works? How glorious are the things which thou in thy goodness hast prepared for the poor!*

Thou

Thou hast prepared a Table for me; my Cup did overflow, and I have tasted and seen how good the Lord is.

I have eaten the Bread of God with joy, and drunk his Wine with a merry heart, for God hath accepted me.

My Soul is filled as it were with marrow and fatness, and my mouth shall praise thee with joyful lips.

Blessed is he whom thou chusest, and receivest unto thy self; he shall dwell in thy Courts, and shall be satisfied with the pleasures of thy House, even of thy holy Temple.

As long as I live will I magnify thee in this manner, and lift up my hands in thy name; for thy loving kindness is better than life it self.

An offering of a free heart will I give thee, and praise thy name, because it is so comfortable.

I will love the Lord, as do all his Saints: I will bless him, and magnify him for ever.

For this God is our God for ever and ever: He shall be our guide unto death.

Glory be to the Father, &c.

§. 20. To this he subjoins an act of love and resignation.

I will love thee, O Lord my God, for the Lord is my defence, and my refuge; I will devote unto thee my body, soul, and spirit,

which are thine, for thou hast redeemed them, thou God of Truth.

Jesus hath loved me, and laid down his life for me, therefore will I adore him.

He is the Priest, the Sacrifice, and the Altar, on him will I depend for salvation.

He hath given me the Sacrament as a confirmation of his former love, and as a pledge of future favours, therefore will I reverence and worship him world without end.

Lord, I give my self to thee, and I know whom I have believed, and am perswaded that he is able to keep what I have committed to him against that day.

Write in my heart the laws of love and thankfulness, that I may no longer dare to sin against thee.

For how shall I now escape, if I neglect so great salvation?

§. 21. To which may be added this prayer out of the Liturgy of St. *Clemens.*

GRant, Blessed God, that we, and all thy Servants who have been admitted to communicate with Jesus by Faith, and the participation of the Sacramental mysteries, may obtain remission of our sins, and be so confirm'd in the ways of godliness, and rescued from the dominion and impositions of Satan,

that

that being filled with thy Holy Spirit, we may here be made worthy Members of Christ's Body, and at last become heirs of everlasting life, through the merits and mediation of Jesus Christ our Saviour, Amen.

§. 22. Just before his leaving the Church, the good man thus prays,

Lord, now lettest thou thy Servant depart in peace according to thy word, for mine eyes have seen thy Salvation.

Which thou hast prepared before the face of all people.

To be a light to lighten the Gentiles, and to be the glory of thy people Israel.

After which he speaks courteously and friendly to all his fellow-communicants (for they are his brethren, and the Eucharist is the bond of that unity) and this serves him instead of the *Kiss of Charity*, which was anciently given at this Sacrament, tho now the custom be antiquated. And because the *Love-feasts* succeeded the Eucharist (which are also now disused) that he may do something that is equivalent thereunto, he invites one or more of his poorer Neighbours (for the rich are in no need of it) to dine with him, treating them with all affability, and humble carriage, relieving their bodily wants, and in-

ſtructing their minds, and by this means earning their Prayers: And this he does over and above what he hath given at the *Offertory*, where he hath liberally according to his ability, offered unto God and the Poor, remembring that a thinking Heathen never came in ſight of an Altar, tho but occaſionally, but he tendred ſomething thereon, if it were but a little Salt, or a handful of Flower; and thought himſelf alſo obliged to provide for the indigent, as for his brethren.

§. 23. At his return he does not think fit to go immediately to his own dinner, but retires to his Cloſet; * the *Jews* were obliged that night on which they did eat the Paſſover, to taſte nothing after it for the whole night, that the reliſh of the Paſchal Lamb might continue in their mouths a long time: and the reaſon holds good in the Chriſtian Church; for our Bleſſed Saviour, after he had eaten of this Supper, reſolved never to eat more till he had accompliſh'd our redemption: for, ſays he, *I will drink no more of the fruit of the Vine, till I drink it new in my Father's kingdom.* In the Cloſet the good man recollects the proceedings of the day,

* *Scalig. de Emendat. temp. l. 6.*

day, and in his thoughts acts over again the solemnities of that glorious triumph; for he dares not spend any part of this day but in holy Offices, in Meditations and Prayers, in acts of Faith and Love, of Piety and Charity, in Reading and Conference, and in all other exercises, that may serve to increase his virtues both in number and degree, especially in holy praises, and solemn thansgivings to God for all his benefits.

§. 24. And after this manner he expresses himself.

I am thine, and nothing shall separate thee from my love: on the Cross every member of thy body, every faculty of thy soul had its sufferings, and its agonies for my sins, and should I reserve any thing from thee? No, my most obliging Saviour, I make an intire oblation of my self to thee, a whole burnt-offering sacrificed in the flames of holy love, and this I do with all my might and power: nothing could atone for my sins but thy sufferings; nor can any thing testify my gratitude, but the devoting of my self to thy service. Thou hast redeemed me, thou God of Truth, and I will be thy servant for ever.

My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour. For I have found him whom my soul loveth, Jesus

the

the Messiah, of whom Moses *in the Law, and the Prophets did write.*

What shall I render unto the Lord for all his benefits? I will receive the Cup of Salvation, and will praise the name of the Lord.

I will go into thy House with my offerings, and will pay my Vows which I promis'd with my lips when I was in trouble.

§. 25. To which he subjoins,

Lord, my single praises make but an insignificant and low sound; they are the poorest of recompences, and the most disproportioned to thy Majesty and thy Merits; I therefore call in the assistances of Angels, and of the whole host of Heaven, of Sun, Moon and Stars, of the Earth and Sea, and all that is therein, to joyn with me in the magnifying of my Redeemer. Let all the World worship thee, sing of thee, and bless thy name: let every thing that hath breath praise the Lord, for great is the Glory of the Lord; and let all the Earth be filled with the knowledg of his Glory, for his Name alone is excellent, and his Glory above Heaven and Earth, Amen. Amen.

Glory be to the Father, &c. Then follows the *Trisagios.*

Holy God, Holy and Powerful, Holy and Immortal, have mercy upon us.

§. 26.

§. 26. After which he thus expresses himself.

How unwillingly have I left the place where my blest Saviour dwells, and how well pleased should I be, could I live and communicate with him always? How amiable is that Palace where my dear Friend fixes his residence? And how do I long to be treated continually at the Supper of the Lamb? Oh that I could dye this very moment, if it were but pleasing in the sight of my Heavenly Father, and pass immediately from this antepast of joys, to the intire entertainment of that Glorious Feast! And would my Redeemer assist me, how readily would I be this moment his Martyr: How acceptable would a Prison, or the Rack, the Flames, or a Sword be to me, so I could by any means embrace an opportunity to let my beloved Jesus know, how dear he is to me, how much I value him, and how ready I am to offer him my Blood, who hath shed his own Blood for me upon the Cross, and fed me with it at his Table? And if that be an Honour that I am not worthy of, (and perhaps not capable of) yet, O Lord, let me always be thy Martyr in resolution; and since there is so much happiness in communicating with thee, let

me never leave the World so suddenly, but that I may have the assistance of a good Priest to give me, in thy name, Absolution, and to strengthen me in the agonies of death with the blessed Sacrament.

§. 27. After which Meditation the worthy Communicant uses this Prayer, taken out of the * Constitutions, commonly called the Apostles.

* *Ps.* 8. *c.* 14. 15.

How ready and willing is my soul, which hath been cherish'd and fed with the most Precious Body and Blood of my Saviour, to offer him the thanks which I can pay, tho neither what he deserves, nor what I ought, since he hath vouchsaf'd me the honour to partake of his holy Mysteries. Grant, holy Jesu, that it may be for my Health, not for my Ruin; for my Happiness, not for my Condemnation; for the Security of my Soul and Body, for the increase of Piety, for the remission of Sins, and for the introducing me into thy Palace; for thy Name is called upon me, and into thy Family I am adopted among thy faithful Servants. Strengthen me and them by thy Holy Spirit, inlighten our ignorance, and supply all our defects, and confirm us in the resolutions of a holy Life; rescue and defend

defend us from Satan, and all our enemies ghostly and bodily; sanctifie and protect, help and keep us in our going out, and in our coming in, and at last assemble us in thy Kingdom, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all Glory, Honour, and Worship, now and for ever, *Amen.*

To which he adds this other Collect.

A*Lmighty God, who hast united the Christian World in one common Brotherhood by the Holy Sacrament, that we being many might be one body, because we are all partakers of that one Bread; let me be partaker this day of the Prayers of all that this day have communicated, wherever thy Church be dispers'd over the face of the whole earth; and let my Petitions be available in thy sight for all mankind, especially for the houshold of faith, through Jesus Christ our Lord,* Amen.

May the Blessing of God Almighty, the Father, Son, and Holy Ghost, be with me, and remain with me now and for evermore, *Amen.*

§. 28. And because the blessings of an *Easter* are very valuable, and deserve extraordinary returns, the good Christian thinks fit, after the Evening Service at Church is over,

over, to return again to his Closet, to converse with his holy Saviour, and to exercise those acts of Love, of Faith, of Contrition, and Hope, and other Graces, which for want of leisure, or other conveniences, could not so well be performed in the House of God; to which he subjoins this or the like Meditation.

The MEDITATION.

§. 30. I Am now return'd from that happy place that is preferable to Paradise, where I have been treated with a Feast of fat Things, and Wine well refined; and what does my Lord require of me in point of Gratitude for these his inestimable benefits, but to do Justice, to love Mercy, and to walk humbly with my God? For every thing in this Sacrament obliges me to holiness of Life, the Institutor of it was the undefiled High Priest of our Profession, who did bear all sins, but committed none; the end of its Celebration is to show forth his Death, which when we receive unworthily, we act over again, we new crucifie the Lord of Life, who hath

bought

bought us, and bring on our selves the most horrid and affrighting guilt that we can incur; the preparation is nothing less than a strict examination of our Consciences, than strong Prayers and Cries, ardent resolutions of being better, and a constant course of pious and charitable Actions. This Sacrament actually enters us into Covenant with God, and what agreement can there be between Light and Darkness? It is an Emblem of our holy Profession, which calls us to an exemplary Conversation; it is a bond of Christian Communion, and obliges to Charity; 'tis a representation of our Saviour's Crucifixion, and so calls to the practice of Patience, Forgiveness, and Holy Resolution; and it is a solemn Sacrifice of Praise, and so obliges to practical Gratitude.

How wide are thy Wounds, O my dying Saviour, and how sorrowful thy Countenance? Oh thy bitter Agony! Oh thy shameful Cross! And all occasioned by my sins; and shall I continue in the same Transgressions out of despite to my Saviour? Lord, let me never be in any capacity to do so any more; for how shall I dare to eat with thee, and to lift up my heel against thee? In this Sacrament I renew the Vow which

which I made in my Baptiſm, and have ſo often ſhamefully broken, and thereby forfeited the bleſſings which were promis'd me upon the performance of my duty. Now this Covenant, as on Gods part it entitles me to his Protection, and his love, to the Merits of his Son, and the indwelling of his Holy Spirit; ſo on my part it engages me to accept of that Son of his in all his Offices, obliging me to receive him as my Sovereign, and to obey his Commands, and to depend upon him; to receive him as my High Prieſt, and to believe that his Sacrifice of himſelf, if I repent and amend, ſhall cleanſe me from all ſin, but if I continue in my diſobedience, ſhall avail me nothing; and to give my ſelf up to his Inſtruction as a Prophet, learning from him all the particulars of the Divine Will, that are neceſſary to make me wiſe to Salvation, and perfect unto every good Work. But how often have I broken that Covenant, rebell'd againſt this my Sovereign, made my ſelf unworthy of the bleſſing of this my High Prieſt, and caſt all his Laws behind my back?

Before my Repentance, my boſom was a Den of Thieves, and a Cage of unclean Birds; but now it is cleanſed, and I am become

become a new Creature; now know I that I am the Temple of God, and that the Spirit of God dwells in me; but if any man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple I am. There is a particular Veneration paid to the places where Princes usually entertain themselves; and every House where any of the Blood-Royal of *Persia* is born, is afterward converted to a Sanctuary; and whereever any of their Princes lodges in a Journey, the place is reputed for the future, sacred; and ought not the place where my God takes up his Habitation, to be for the same reason separate from profane and common uses? And if some of the *School-Doctors* who assert *Transubstantiation*, tell us, that as soon as the consecrated Host grows mouldy, the Body of God retires from it, and it is again changed into its old substance of bread: can I think that God will pitch his Tents in a polluted Soul infected with the Leprosie of Vice? I do therefore resolve, and it shall from henceforward be the employment of my time and my strength so to live in thy fear, and to thy service, that I may dye in thy favour, and rest in thy Peace, through Jesus Christ our Lord.

§. 31. At

§. 31. At the end of this Meditation, this Collect is fitly subjoined.

B*Lessed and most bountiful Saviour, as thou hast honoured me, and made me happy this day, so vouchsafe me the same measures of Grace, the same ardors of Mind, and the same holy opportunities all the days of my Life; fix my thoughts upon the things of Heaven; strengthen and inflame my love to my dying Saviour, increase and support my Faith, confirm and secure my Hopes, and give me frequent occasions to exercise all the other Virtues of my Christian Calling; and as thou hast filled my soul with the most ravishing and transporting pleasures, so make me for ever careful that I neither quench thy Blessed Spirit, nor stifle its Motions, but that I may improve all the seasons of Mercy, and all the tendries of Grace to the best ends and purposes, to the advancement of thy Glory and my own Salvation, through thy Merits and Mediation, who with the Father and the Holy Ghost, livest and reignest ever one God, world without end,* Amen.

§. 32. After this the devout man is all Rapture, and all Joy, and cannot forbear praising God afresh for all his spiritual blessings in Heavenly Places, in this or the like Hymn.

O

O God, my heart is ready, my heart is ready, I will sing, and give praise with the best Member that I have.

I will give thanks unto thee, O Lord, among the people, and I will sing praises unto thee among the Nations.

For thy mercy is greater than the Heavens, and thy truth reacheth unto the Clouds.

Through God shall we do great acts, and it is he that shall tread down our enemies.

Truly God is loving unto Israel, *even unto such as are of a clean heart.*

Oh how amiable are thy dwellings, thou Lord of Hosts! my soul hath a desire and longing to enter into the Courts of the Lord, my heart and my flesh rejoice in the Living God.

Blessed is the man whose strength is in thee, in whose heart are thy ways.

Blessed are they who dwell in thy House, they will alway be praising thee.

Glory be to the Father, *&c.*

To which he subjoins this Act of Love to *Jesus.*

I love and admire thee, my dearest Jesus, I honour and adore thee above all things: the most glorious and useful things in nature are contemptible in comparison of thee: to know thee is beyond all notion, and to love thee better

ter than triumphs. I am poor without thee, comfortless and forlorn, but Heaven it self, didst not thou reside there, would lose its amiableness. Oh the dearest name of my adorable Saviour, how sweet is it beyond the taste of delicacies to my pallat, how pleasant beyond the Harmony of Angels to my ears: how doth the sound of those syllables refresh and chear my drooping soul? And when Satan urges to me the remembrance of my sins, how do I affront and baffle all his attempts by the powerful Name of Jesus? I can tender thee nothing, O my most obliging and benign Saviour, as a recompence of the infinite and miraculous testimonies of thy Compassion, but a few impotent vows, and verbal acknowledgments; my whole stock of services, were my powers as great, and my life as long as that of Angels, would never repay one half of the debt which I owe thee: but if love and adoration will make thee satisfaction, I will love and adore thee for ever: I will religiously preserve thee in my memory, where nothing shall efface the characters: From this day I renounce all other loves, and turn Apostate from the world, to be a Convert to Jesus: Oh that I had no necessities of nature to gratifie, no distractions of the World to divert me, that I might always celebrate, and always love my Jesus. How much time should I redeem from im-

impertinencies, and consecrate to Religion, and the service of my Redeemer: and what a Heaven upon Earth would this be! I am content to be poor, and a Pilgrim, to be despised and persecuted, so I may enjoy thee, for where thou art, there is Heaven; and where thou art not, there is Hell: and Death and Destruction seize that man whom thou deserteſt. Lord, keep me firm to these resolutions, that I may live with thee, and love thee for ever. Amen.

§. 33. This Act of Love is also accompanied with the following Act of Resignation.

So amiable is the fairest of Ten Thousand, and so beneficial are his injunctions, that I should baffle my interests as well as my Reason and my Conscience, should not I devote my self to his service; from this day forward, therefore, I make Jesus my Master, his Majesty will I reverence, and his sanctions obey, and into his hands do I resign my own will, the faculty and powers, the acts and exercise of it. What my dearest Master loves shall be my delight, and I will detest what his soul abhors, and he alone shall be my guide, who is my best friend: my Redeemer came from Heaven to show mankind the way thither, and thither after a short stay on earth he returned, that he might open that Kingdom to all Believers:

I can never wander when he conducts me; I can never hunger when I am treated with the Bread of Life, nor thirst while the Fountain of Salvation is near me, nor be naked while his Righteousness cloaths me: how shall I doubt, who am instructed by unerring Wisdom, or fear, who am protected by Omnipotency? I will therefore live and dye in the service of Jesus, that I may experiment the satisfactions and comfort of a good Conscience here, and of a Crown of Glory in Heaven. Amen.

The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with me, and with all the Servants of God, now and for evermore, *Amen. Amen.*

FINIS.

Voyez le Tour. continuer. La sentence de déposition de Day est ex